

The American Friend

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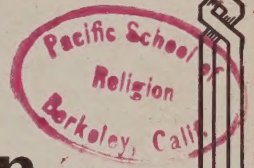
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ON THE HORIZON OF THE CHRISTIAN CHURCH

GOOD WILL TOUR OF BOYS IN EUROPE

Three hundred boys and group leaders from twenty states and seventy-nine cities will sail in July to spend forty-five days in Europe as members of the largest "good will" party to visit abroad in the history of boys' tours. Twenty-four groups, numbering from fifteen to twenty-five each, will follow five itineraries. The average cost per boy, for the entire trip will be \$275. Entertainment in each country by citizens' committees, made possible by special arrangement with the National Council of the Y. M. C. A. in European countries, will be a unique feature of the tours this summer. Each group of boys upon arriving in a country, will be met by officials and citizens—members of the Y. M. C. A. in that country—who will escort, guide and entertain them until they cross the border to the next country. The boys will be entertained by officials in private homes, live as the people live, observe customs of the country, be taken on bicycle hikes, camping trips and mountain climbs, will enjoy boating and swimming, and visit points of interest in the country of their hosts. The tours, conducted by the International Committee of the Y. M. C. A. and known as "World Y Tours" have been carried out for the past eight years on a small scale under similar arrangements. In 1931 more than 120 European boys visited this country and were guests of American Y. M. C. A. members. The good will created during their visit is largely responsible for offers of hospitality from European countries which have resulted in plans being carried out on such a large scale this summer.

NEW UNITED CHURCH IN THE PHILIPPINES

Early in January, with more than two thousand people assembled at Manila, representatives of thirteen Filipino denominations formally launched the United Evangelical Church in which eight of the denominations shared. These bodies are sub-splits of two groups which separated from the Methodist Episcopal and Presbyterian missions about fifteen years ago. Several of them have grown rapidly, while others had been recently organized and numbered less than three hundred members each, and the united group has a total of nearly 12,500 communicants. The original schisms are directly traceable to the spirit of nationalism at work in the Philippines at that time. But practically all the missionaries now on the field who were there when the separation occurred took part in this inaugural program last January. The bonds of friendship were further strengthened when Bishop Victoriano Mariano addressed the recent bicentennial convention and the hundred-voice chorus of the newly organized church sang at the opening session. This convention of Protestant churches met in Manila in February and spent four days discussing worship in the program of religious education, methods of supplementing economic income, the financial support of the church, and youth's place in the Christian program. The most significant session of the convention dealt with the subject, "The Church Supplementing Economic Income," when representatives of two government bureaus addressed the delegates and conducted forum discussions on backyard poultry raising, weaving cloth for rice bags, and home and farm gardening.

PLACE AND VALUE OF BIBLE IN DAILY LIFE

Captain Robert Dollar, eighty-eight year-old steamship magnate, made a practice of reading his Bible every day. "For the past sixty years every morning before breakfast," he recently wrote the American Bible Society of which he was

vice-president, "I have read part of a chapter in the Old and New Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my eighty-seventh year—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world. As we advance, as we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living word of God, whether we realize it or not." There is a Bible in every room of the big fleet of Dollar Line passenger steamers, placed there by Captain Dollar. In addition to this on each of the trans-Pacific liners and round-the-world boats a supply of Chinese Bibles has been placed to meet the need of Chinese passengers, cabin boys, and waiters. These books were selected with a view to providing whichever dialect or language form would be most readily understood. Captain Dollar, who has shown his interest in the work of the American Bible Society in various ways, has himself paid the freight charges on all shipments of its Scripture on the boats of his line to and from the Far East and from publishing centers in the Far East.

YOUTH CRUSADE FOR TOTAL DISARMAMENT

On the afternoon of Sunday, April 3rd, a large audience gathered in Geneva at the Salle Communale de Plainpalais to greet a group of Young Crusaders who, since February 2nd, the opening day of the Disarmament Conference, have been carrying the message of peace through cities, towns and villages of France, Germany and Switzerland. From a number of European countries they came, determined to proclaim their desire for total Disarmament, and in the words of their manifesto "to demonstrate the will of the Youth of Europe to rebuild in a spirit of sacrifice and fellowship a better social and international order." Under the care of the Fellowship of Reconciliation these hundreds of Young Crusaders travelled many hundreds of miles, often on foot, across central France, Western Germany and Switzerland, until they met in Geneva to present a petition to the President of the Disarmament Conference. That petition concluded by saying: "The present Conference is to decide whether the young generation of today is to live or die; yet youth is shut out from the deliberations. We shall support every sincere measure which will lead to real disarmament. Should the Conference however fail to reach a satisfactory result, we are determined to achieve disarmament for ourselves. We refuse to take up arms against one another or to take part in a new war whose victims will be youth." The public gathering in Geneva marked the end of the Crusaders' journey. A group of speakers of different nationalities once more proclaimed in stirring language the urgency of the demand for the nations to disarm, and bore witness to the striking response with which the Crusaders had met all along their routes. They had addressed no less than 150 meetings of some 50,000 persons.

Reform, like charity, must begin at home. Once well at home, how will it radiate outwards, irrepresible, into all that we touch and handle, speak and work; kindling ever new light by incalculable contagion; spreading in geometric ratio, far and wide; doing good only, wherever it spreads and not evil.—THOMAS CARLYLE.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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To Speak or Not to Speak

AT THEIR best, Yearly Meeting sessions are occasions for the consideration and exploration of truth, both as it relates to the spiritual life of the membership and as it applies to the difficult problems of life about us. This means alert and intelligent interest and a very general participation in discussion on the part of those in attendance. At very far from their best, Yearly Meeting sessions resolve themselves into the mechanical and lifeless procedure of dealing with reports and listening inertly to stated addresses. Living concerns and spontaneity of expression are always at a premium. On the one hand there is, in some Yearly Meetings, a deplorable dearth of pertinent discussion of important questions. In some Yearly Meetings, on the other hand, where there is more of the open forum, some Friends are too well known for their much speaking. Each Yearly Meeting may well address itself to its own problem in this respect in the light of its own situation.

By observation and report, we have long considered Philadelphia Yearly Meeting to be peculiarly happy in the way in which its sessions are enlivened and enriched by general discussion from the floor. That very fact, however, gives rise to the problem of too frequent speaking on the part of certain individuals, if we may judge from the following which appeared in *The Friend* from the pen of one who commented upon the recent sessions of the Yearly Meeting:

"The democratic nature of our meetings we prize highly. Nothing makes us so uneasy as attempt at dictation, whether from the clerk, the gallery, or the body of the meeting. Quench not the spirit, is still a precious exhortation. Yet for democracy we pay a price and it is a question whether we shall not have to do something effective about too frequent utterances from a rather restricted group of persons. Let me make a dogmatic suggestion to be pondered by all persons who speak frequently in Yearly Meeting, whether they be what we may call obvious 'problems' or Friends of some weight. It is pretty safe to say that no member of our Yearly Meeting or of any other can speak to every piece of business without losing influence. Once a session is as much as the weight of most Friends will stand, and I suggest that nobody should speak more than twice in one session except for the shortest explanatory remark or for the prompting of an absolutely obligatory concern. Influence is like a limited income; it needs to be spent carefully. Friends will do well to budget their concerns, and so keep out of spiritual debt. The chief

objection to having a fairly well established round of speakers upon each item of business is that there are many other persons of weight and often of modesty or of slow-moving tongues who are simply crowded out. This means a serious loss to the meeting.

"As for a remedy, there is one that I wish to disapprove of at once: that is, silencing a person actually speaking. This is very painful to me, whatever the provocation, and should practically never be done. In the rare cases when it seems necessary to interrupt a speaker, I do not hesitate to say that it should always be the clerk who does it.

"It may be that the Committee on Arrangements could make themselves for the week into elders, laboring before the meeting with probable offenders, and in the course of the week with actual offenders. If none of that committee feels able in a given case to act, the services of a husband (rarely needed) or a wife, or a brother or a friend might be requisitioned. Such labor is usually effective. And if the clerk at the beginning of the week (and again in the middle of the week) called our attention to the desirability of restraint and the certainty of labor being bestowed where needed, and asked Friends to take it in good part, I think much would be accomplished towards remedying this particular weakness. And yet we must not expect too much of human nature. The occasion is tempting, feelings do run strongly, long habit has loosed the tongue easily, and there will always be unseasonable speaking. I must confess I think some persons tend to magnify the evil, for taking our assemblies as a whole they are admirably conducted; there is great variety of opinion and concern freely expressed, and a good number of our weightiest Friends get heard from."

English Friends are similarly known for their free and frank speech in Meeting sessions. Apparently there is sometimes need of self-restraint on the part of some who speak too well if not always wisely. As a foreword of "remembrance and caution," this excerpt from the Journal of John Woolman was published in an issue of *The Friend* (London) shortly preceding the sessions of London Yearly Meeting:

"I had occasion to consider that it is a weighty thing to speak much in large meetings for business; for, except our minds are rightly prepared, and we clearly understand the case we speak to, instead of forwarding, we hinder business, and make more labour for those on whom the burden of the work is laid. If selfish views, or a partial spirit, have any room in our minds, we are unfit for the Lord's work; if we have a clear prospect of the business, and proper

weight on our minds to speak, we should avoid useless apologies and repetitions. Where people are gathered from far, and adjourning a meeting of business is attended with great difficulty, it behooves all to be cautious how they detain a meeting."

For the most part, we believe our American Yearly Meetings need a word of encouragement

rather than of admonition in the matter of public discussion. Where there are a few who need "eldering" for too frequent speaking, there are many who should feel greater freedom to participate in the consideration of questions of general interest. We should give less time to the details of routine business and more time to the discussion of living issues.

The Burden of the Valley of Vision

BY LESLIE FRAZER

WITHIN the last few months a new book by Louis Wallace has appeared in the book stores. It is called, "By the Waters of Babylon," and is a story of the life of the Jews at the time leading up to the Exile. It is especially to be recommended at this time to those who enjoy novels which deal with Biblical history because the period with which the author deals, as he pictures it, is so similar to our own.

Before the Exile at the hands of foreigners, all was not well within Judea itself. The money lenders were oppressing the poor and taking away their land. The older commandments of Moses about the land reverting on the year of Jubilee to the families of the former owners, and the commandments about forgiving debts and showing mercy were set aside. Not only the land but even the daughters of debtors were taken when the money exacted by the creditor could not be paid. There were great extremes of wealth and poverty. As in the days of Amos, the righteous were sold "for silver, and the poor for a pair of shoes." Righteousness was not found among the leaders in high places. Justice was corrupted by graft and greed. There was moral decadence.

What a picture we have of our own times! It is not a pleasant or encouraging picture, but it is a challenging one. Some of the phrases in the Scripture reading (Isaiah 22:1-5) intensely suggestive of the times: "Thou art full of stirs, a tumultuous city, thy slain men are not slain with the sword, nor dead in battle. All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far. —For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls; and of crying to the mountains."

Do we not have our own tumultuous city full of stirs? There are the men slain not with the sword in battle but with unemployment and pauperization. There are the rulers banded together for their own greed and profit—and fleeing away from their plain duties and responsibilities, sometimes even from justice. It is a day of trouble and perplexity, a day of "treading down" for multitudes of common people upon whom the welfare of society depends. The unemployed and suffering are crying to the mountains. The social, moral, economic and political walls are crumbling before our eyes, and the racketeers of various kinds are having their day! We need to see that all is not well today with the common man!

However, we must not leave the matter here. If this were all, our message would be only a doleful lamentation against the iniquities of the times. It is rather that, in the light of this bleak background, we now turn to a most unusual phrase for a text. It is the first phrase of the Scripture reading: "The burden of the valley of vision."

"The burden of the valley of vision!" The phrase hits us a double blow, like the discharge of a double-barreled gun! The *ecstasy* of the mountain of vision—certainly, that sounds *right* to us, but those two words "burden" and "valley"—what have they to do with visions?

To the writer the "valley of vision" was probably some valley near Jerusalem where he had had a great vision, or where some other great prophet had had a vision and so had given to it its name.

If we generalize and meditate a little about the idea of valleys of vision we may find encouragement and cause for joy even in times like these. We may be led to broaden our idea of visions. We have probably thought of them as occurring only on the mountain tops of life. That is easy to understand. We leave all of the work and drudgery at home, somewhere back yonder in the valley, and climb up where the sun is shining brightly, where the air is cool, bracing, crisp and refreshing, and where the view is broad and expansive, and the horizon only dimly touches the sky far away. Oh yes, we say, the mountain top is the place to expect the great vision! Here is where we breathe in expansiveness. Here is where we can look down on life and see it in perspective. Here is where we can get our bearings and chart our future courses. Here, in happy, inspiring surroundings, where we feel the exhilaration of the moment and the zest of life tingling in our veins, we do aspire to higher things. Nothing is more natural than that here we should dream our dreams and see our visions of a higher, better, nobler world.

But those valleys down yonder! What about them? Is it possible that there, amidst the smoke and dirt and stench that fill the lives of men in their work-a-day world, we can catch even a glimpse of the gloriously true, the gloriously good or the gloriously beautiful? With so much of prejudice, ignorance, narrow bigotry and even deception can we ever expect to find even a ray of truth down there? With so much of selfishness about us can we find love? With so much of meanness and debauchery, can we find the pure or noble or good? With ugliness and filthiness in these valley communities of ours, can we see visions of the beautiful?

If we look to the testimony of human experience, we find visions coming from the valleys. The tribes among whom religion reached its highest expression arose out of Egyptian slavery. They were schooled in the hardships of the desert. They were buffeted to and fro between two giant empires—one in Egypt and the other to the east—the Babylonian, Assyrian or Chaldean. They eked out a living in Judea—on the bleak backbone of Palestine—on the edge of a desert wilderness. And yet, out of all the oppression, the poverty and the misery came the sublime aspirations of Amos, Hosea, Isaiah and Jeremiah. Out of it came, twenty centuries ago, the greatest teacher and leader of men. Out of it came the beginnings of Christianity.

We might turn to individuals and find Paul writing some of his most profound teachings inside prison walls; or in imagination we might come on down through the centuries and find John Bunyan writing his "Pilgrim's Progress" inside dungeon walls. No mountain scenery inside of these institutions of confinement—and yet out of them have come visions sublime.

We say that the dawn follows the darkest hour. Just as

truly does the great revolution of reformation follow times of perplexity or discouragement or degradation. "Man's extremity is God's opportunity."

"Careless seems the great Avenger; history's pages
but record

One death-grapple in the darkness 'twixt old
systems and the Word;

Truth forever on the scaffold, Wrong forever on
on the throne,—

Yet that scaffold sways the future, and, behind
the dim unknown,

Standeth God within the shadow, keeping watch
above his own."

But the spiritual, moral, social, political and economic "daybreaks" do not come of themselves. They come on the morning wings of somebody's high vision. To at least a few mighty souls the valley has been a "valley of vision."

Before these visions can light the world of men they must become incarnate in the lives of some *who see*—and that is the "burden" of this valley of vision. One of the great troubles with the world today is that there are too few burden bearers. In the field of politics there ought to be a larger citizenship of people who care and are willing to bear burdens! Eternal vigilance is the price not only of peace but of good government. In the field of social and moral relationships, in the field of economics and in the field of religion we find a shortage of people who bear on their hearts the burden of the world's spiritual and material welfare.

It is said that several centuries ago—back in the earlier days of Oxford University—plumbers with their tools, masons with their hods and other workmen with their picks and shovels used to walk through a certain part of the quiet, cloistered Quadrangle of the University on their way to work. The noise of these men, carrying their tools, was disturbing to the quiet meditations of the young men who were students there. So the University authorities put up signs over the arched entrances to the Quadrangle which read, "Those who carry burdens must not enter here."

In the midst of human need and tragedy, all too many Christians fail to show the friendly sympathy which is so badly needed. Too many of us, by our attitudes, have, as it were, placarded ourselves: "Those who carry burdens must not enter here."

As citizens in this valley of unemployment and suffering, we who are trying to follow in the footsteps of Jesus should try not only to make this a valley of vision but likewise so to help bear the burdens of the valley that the vision might become for all about us a glowing reality. We shall need to pray the prayer of John William Rowntree:

"Thou, O Christ, convince us by thy spirit; thrill us with thy Divine passion; drown our selfishness in Thy invading love; lay on us the burden of the world's suffering; drive us forth with the apostolic fervour of the early Church! So only can our message be delivered. 'Speak to the children of Israel that they go forward.'"

Chicago, Illinois.

Awareness of God

GOD can come home to us as a living reality through the routine of daily duty. The smallest duty has within itself the capacity to hold the greatness of God. What is needed simply is that our spiritual awareness should open the channel gates through which the tidal consciousness of God shall enter. A Chinese woman to whom the knowledge of God through Jesus Christ had come, wrote these words:

"When opening the door, I pray Thee, Lord, to open the door of my heart that I may receive Thee, Lord, within."

"When washing clothes, I pray Thee, Lord, to wash my heart and make it pure white as snow."

"When sweeping the floor, I pray Thee, Lord, sweep my heart from all evil and make it clean."

"When buying oil, I pray Thee, Lord, to give me wisdom like the wise virgins who had the oil ready in their vessels."

"When receiving or sending letters, I pray Thee, Lord, to give me more faith that I may hold constant communication with Thee."

"When drawing water, I pray Thee, Lord, to give me the Living Water that I may never thirst."

"When lighting the lamp, I pray Thee, Lord, let Thy true light shine within my heart, and make me in all that I do to be kind and good like a lamp which lightens others."

"When watering plants, I pray Thee, Lord, to give spiritual showers upon my heart so that it may bring forth good fruit."

"When boiling water to infuse tea, I pray Thee, Lord, to give spiritual fire to warm my cold heart, and give me a heart on fire to serve Thee."—*From Some Open Ways to God*, by W. RUSSELL BOWIE.

Vis a Tergo

BY CAROLINE M. HILL

The country church was moved to the village
And wheat fields surround the old cemetery.
We were walking through a long lane to find it
When a burst of wild roses
Became a beacon light to the spot.

There were the graves of my grandfather and grandmother
And of their parents.

Beyond, the small plain stones were unmarked.
These run back to a yellow, rough-hewn slab
Under the oldest tree.

Nobody knows who was buried in that grave
But these are the men and women

Who made that county of the Middle west.
They lived hard lives

After they trekked through the mountains
To escape the blight of human slavery.

Now I stood in their presence.

They had been sleeping

A hundred years

But their eyes followed me about

Like the eyes of the portraits in a great gallery.

They said to me,

"What are you doing with *your* life?"

Bending my head and covering my eyes

I responded:

"I do not even support myself;

I live on the interest of what you saved.

All that I do is very easy;

I could not plough a furrow,

Nor carry water from the spring

Nor milk a cow.

I have fled from hardships."

Their eyes brightened as they said:

"You must conquer another wilderness

In another place."

Turning to face them all under the old tree

I raised my hand in salute and in promise:

"Since you are pushing me from behind

With hands that long ago were dust,

In my wilderness

I will carry on."

Chicago, Illinois.

IN SHARING A PRECIOUS EXPERIENCE

BY WILLIS AND JUANITA BEEDE

This is a scientific age. The scientific method of searching for and testing truth is accepted by all thinking people. Spiritual truth has been less susceptible to laboratory demonstration and has been treated with little respect by a good many moderns.

This is also a depressed age. The futility of life has made deep inroads upon hosts of men and women. The economic situation has frayed the nerves of millions.

To such an age of perplexed, doubting, searching folk, we would like to speak a message that grows out of personal experience. And with our many friends we would like to share what to us is a very real and precious experience. A year ago last March we felt that, owing to a permanent disability, we should take the step which would eventually separate us from our relationship to the Mission Board. After taking that step we were continued in secretarial service for a year.

What we should do after the end of the year soon became a living issue. We wanted to do something by which we could help in building the Kingdom of God and make a living for ourselves and two boys. We prayed for guidance and consulted with our intimate friends and relatives, all of whom were most solicitous and sympathetic. We knocked at various doors of what seemed to be opportunity but they did not open. Again and again we were given an inner assurance that a way would be opened in time. We often went back to the experience of the children of Israel before the Red Sea. The Egyptian army was approaching from the rear and a deep body of water hemmed them in ahead. There was no way—and yet a way was made in good time. The words of the Psalmist, "Rest in the Lord, and wait patiently for him," often came to us. But it was not always easy to stand still in the dark and wait. Our age is not given to much waiting. We all want to be doing something. We are eager to be on the move, regardless of whether we are actually going anywhere. We partook of the spirit of our times and restlessly and impatiently strove to make our own way. The Lord was infinitely patient with us, however, and taught us many helpful lessons.

The year rolled round and we had to confess to ourselves and our friends that we knew no more about what we were going to do than we did when we handed in our resignation. We had taken a magazine subscription agency but that did not yield a living support. The church had granted us some financial

aid. We were extremely grateful for these sources of support and felt sure that we would be cared for in some way. That part of the sermon on the mount in which Jesus so beautifully and simply told his listeners of the Father's care of the birds, lilies and children became a very precious rock to which we moored our faith. We often had to hurl ourselves out onto the conviction that God does know and love and care, even in the midst of a materialistic age. Time and again, Like Donald Hankey, bet our lives that there is a God.

On the day that we were officially relieved of our position, an unusual peace settled down upon us. We talked about it, and suddenly there dawned upon our minds the fact that we were experiencing the peace of God that passeth all understanding. We really could not understand it. We just experienced it. It was as real to us as hydrogen sulphide once was in the chemistry laboratory.

Just one week after we had this experience of living peace, we received an invitation to move back to the old home place in California and settle there. We accepted the invitation and after the middle of June our address will be R. R. No. 1, Box 43, Whittier, California.

Many rich lessons have been taught us by the master Teacher of men. Among them is the settled conviction that goodness, love and fatherly care are just as real as is the air we take into our lungs. We declare our faith in the willingness and eagerness of our loving Father to guide and care for us. We have learned that God requires time in which to work out his plans and purposes, but that he is never late in giving help in time of need. We have learned that there are questions that cannot be answered in this life and so we have stopped asking some of them. We are convinced that we cannot prove God's existence by logical reasoning. And we are equally sure that we have sufficient experiential evidence to make us absolutely sure that for us God is. We have been interested in a series of articles in a modern religious periodical which set forth in philosophical terminology arguments for and against the existence of God. Many of the expressions and definitions are beyond us. We in our thinking about God return again and again to the word that Jesus so frequently used, "Father." We find this Father both within and without our lives. We find him responsive to our prayers and we find a deep filial affection in our lives for him.

We do not see far into the future. We do not care to. We know we are safe in his keeping and we live one day at a time, finding joy in the many experiences that crowd in upon us. For us there is no depression.

HOW TO MAKE OUR IDEALS A REALITY

BY ORVILLE FISHER

In the midst of all our problems and our search to find a solution for them, we are apt to overlook the most important fact of all: that when we finally discover the proper solution to them it will be by applying the principles that Jesus set forth many years ago in his few years of ministry here among men. Man can and does think and produces many wonderful results but he needs the guidance and help of the Holy Spirit to make him capable of solving the great problems of life such as we are facing today, which in principle are not different from the problems of the past. If in our peace conferences the Person and teachings of Christ were to have first consideration and the good of humanity sought for rather than the protection of property and wealth, we would long ago have seen the swords beaten into plowshares and spears into pruninghooks. But so long as the selfish interest of the few must have first place regardless of the effect on the rest, we can expect nothing else but warrings and fightings.

The same principles would solve very quickly our economic problems of today as well as our social and religious problems, but the best of all by following these principles we shall forever escape the return of such dilemmas as we have been experiencing during the past few years.

However, to set forth such ideals as these without being in union with the Spirit of him who set them forth, is like a baby reaching for the moon. Hence we see that if these ideals are to be attained man must submit himself to that Spirit for He hath said "Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zec. 4:6.) Again, Jesus, after he had at so great sacrifice set forth the principles by which man is to live, and had given his life on the cross, just before he ascended into heaven said to his disciples, "But ye shall receive power after that the Holy Ghost is come upon you," and Peter said that this was what God had promised by the prophet Joel and that it was to be to all people, the purpose of which was that all people might be able to reach the ideal conditions for living that Jesus set forth in his teaching.

Since society and all of its organizations are made up of individuals, we can see how much each individual is under obligation to accept his life not only the admission of the ideal but the Spirit which enables him to make that ideal a reality. Again, the only logical conclusion is set forth in the Scriptures: "that by one Spirit we should all be baptised into one body"; for it is impossible for

one body, made up of many members, to operate harmoniously unless the same spirit dominates and empowers each member.

Does it not then become your duty and mine as members of the human family to manifest our earnest desire to bring the ideal conditions to a reality among men by submitting our lives to the Spirit of Him who set forth in wisdom the ideals by which man should and can live? May we in this enlightened land make haste to fulfill our duties—especially we who profess to have accepted the religion of Jesus Christ.

Arba, Indiana.

PAGE SUNDRY JINGOES AND NATIONALISTS!

BY WILLIAM C. ALLEN

We have occasional snow storms in Denver. The mountains are glorious but the little birds starve. You cannot altogether live on sunshine and thin air.

It is then that the lady of my heart strews bird seeds on the window sill of our living room. The eager-eyed sparrows and red-breasted finches perch on the branches of the nearby trees and, when the window is closed, hasten to fill their empty little stomachs with the pleasant food. Possibly a dozen or more at one time will work for their living, husking their seeds side by side on the narrow ledge.

Then a change suddenly comes over the happy scene. A bully of a sparrow hoping to get all good things for himself and animated by a desire to "defend his rights"—such seems to be his inefficient sophistry—will start at one side of the window sill, swiftly run along its outer edge and rush all the other birds away. As he races on his greedy errand his innocent victims at once fly back to the window behind his tail, and continue their interrupted meal. The bully will then "right face," get himself into "position," and repeat his militant maneuver. His harried victims are again compelled to fly from his onslaught but, as before, immediately return to devour their precious seeds.

The charm of the tiny comedy is this: The worried sparrows and finches manage to get food after all; while the bully is so occupied with his militaristic efforts that he does not secure as many of the dainty seeds as otherwise he could. He does not seem to have the ordinary common sense to understand that cooperation and peace yield better results than do avarice and battle.

The moral is obvious. Big men can learn from little birds. Page sundry nationalists and jingoes!

Denver, Colorado.

Love like Jehovah's can only be met by a love that is inward and real.

A HEARTENING VISIT WITH THE NGAIRAS

BY ALTA H. HOYT

The Easter vacation gave us opportunity to take all our account books and run up to Malava to work on the books undisturbed for three days.

Saturday evening Fred took some African men and went out hunting to get some wild meat. While he was gone I went down to Joseph Ngaira's house and had a fine visit with Mwaidzi, the wife. Ngaira was still weeding his eight acres of corn. I had just as good Christian fellowship with her and received as much inspiration as I would with any European Christian woman I know. She told me about her home and children, what a comfort they all were to them, faithful in family worship, good workers in the field, and good to their parents. She told of the hardships here at Malava, of backslidings amongst the Christians. She said they were not discouraged, that God was so good to them, and they would not exchange the peace of God in their hearts for all the world could give them.

She was so profuse in her thanks to the missionaries for the school at Kaimosi which she said had been such a blessing to their two eldest children, Benjamin and Rebecca, who have been attending there. Peter is going there this year and next year Sara will attend. She said so long as we look after the boys and girls there, as they are being cared for now, they will always send their children to us and that they had seen great improvement in them and growth in spiritual things.

Just then Joseph Ngaira came from the field weary and tired and joined in the conversation. He had heard what his wife had said. His eyes filled with tears and he said, "Mrs. Hoyt, we had the most wonderful letter from our daughter Rebecca recently. It is not the custom for a black child to send such messages to parents as her letter carried. We wondered at it. She thanked us because of her home and her parents, for all our help to her, that we had taught her to be a Christian, and that she would always love us and be kind to us as long as we lived. Oh, we were so happy over it. Do you get letters from your children like that?"

He told of his two little girls, Priscilla and Julia. One evening he had put them to bed and started to leave the room. Priscilla called to him, "Papa come back and pray with us as you always do; we can not go to sleep until we pray."

He told about the schools in the district and said that God was working among the people and that he was receiving calls all the time to come to the different districts and hold a few meet-

ings. Just as soon as they finish weeding the corn he plans to go out again, spend two weeks at one place helping the people, then on to another place for two days. The Kabras people are eager to listen to the Gospel.

We praise God for faithful African Friends who are dotted about over our territory living and working for God and for the people. Do help us to pray for them that God will mightily bless their efforts to the salvation of many.

WANT PEACE PLANKS IN PARTY PLATFORMS

Those who are opposed to the present war system are being asked to take part in the "To Chicago" plan. It is being organized to make the strength of the peace sentiment of the country evident to the leaders of the two political parties holding their conventions in Chicago in June. Since issues of peace and war depend upon government action it is of primary importance to make the strength of the demand that there be no more war clearly evident at the political conventions and throughout the campaign. In order that the opinion of the public on this question and particularly of churches, of women, organized and unorganized, and of young people, may be registered at both conventions a plan has been worked out that as far as possible all delegates and state committee men and women will be made aware before they leave home that there is strong sentiment in their districts for definite action by the parties in the interest of world peace.

At least one automobile carrying from two to four persons will travel from each state to Chicago. It is also planned that every national organization working for peace send a car from every state. These cars wherever possible will leave the state capital with proper send-off from the churches, women and youth of the state and word from the governor. Speeches will be made along the way and editors of newspapers interviewed. The cars will carry a banner reading: We are from . . . and are going to Chicago. We want peace planks in party platforms.

As far as possible every college will be represented by a car, and organization cars will appear either in solid groups representing the organization or in the state groups. On the second day of each convention, June 15 and 28, there will be a procession of all state cars, swelled by local cars. During the week intervening between the two conventions, peace conferences will be held in or near Chicago. The general plan is being carried out by individuals from all parts of the country. The gap between the demand of the people for peace and the

action of governments in the interest of peace is very striking. It is said in Washington that the "peace movement is not felt in Congress." This year is our opportunity to bridge the gap between sentiment and action and to make the peace movement felt by those who alone can act on its issues. Come to Chicago. Let the party leaders "see public opinion!"

There has not been a time since the world war when so many students were awake at the same time to a vital public issue. The new and coming voters will be heard.

QUARTERLY MEETING IN WHITTIER-LAND

Is it any wonder that Friends in Central New England from Boston on the south and North Weare, N. H., not far from Manchester, in the month of May, in apple-blossom time, are glad to journey to Amesbury, the old home of Whittier and gather for worship and business in the house where this Quaker poet went to worship the last fifty years of his life? Maine, New Hampshire, Massachusetts and Rhode Island were represented in the large company that attended Salem Quarterly Meeting on May 21. Oliver Frazer of the Worcester meeting and Charles Peaslee of the Gonic, N. H., meeting were in attendance and rendered acceptable service. Several ministers from our own Quarter sat on the facing seats, (we are not modern enough to have a pulpit) and, in the congregation which nearly filled the meetinghouse we were glad to see three Congregational and two Baptist ministers. A deep spirit of devotion pervaded the meeting for worship and several spoke to the edification of believers.

Luncheon was served in the basement during the noon hour to which over a hundred and fifty Friends did ample justice and engaged in a delightful fellowship.

Just after the opening of the business meeting in the afternoon, children from the different Bible schools engaged in a Scripture Memory test which showed that many of the children are storing their memory with beautiful portions from the Bible.

At the close of the business meeting, young people from four of the schools were tested on fifty questions on temperance and prohibition and all of them acquitted themselves with honor, much to the edification of those in attendance who manifested a keen interest in the ready answers given.

Those present gladly raised a needed fifteen dollars to furnish accommodations in a cabin for eight children who may attend the approaching Yearly Meeting at Ocean Park, Maine, on the

CHURCH CONFERENCE OF SOCIAL WORK HELD

Choice of Clarence Pickett as New President a Tribute to Him and to Work of Friends

The Church Conference of Social Work, which closed its session at Philadelphia on May 20, was a successful meeting in spite of the economic situation. Papers and discussions were on a high level. The Friends Meetinghouse made an excellent headquarters and gave a spiritual atmosphere. The daily Conference Vespers were held in the Friends worship room according to Quaker custom. Church pulpits in large numbers were opened on Sunday.

At the ministers' conference, Dr. Worth M. Tippy announced the tentative program on the family, of the Federal Council's Committee on Marriage and the Home. It consists in the main of the development of local churches as centers for the friendship of youth, education for marriage, safeguarding of weddings by ministers, concentration of attention upon removing the causes which lead to divorce, and development of consultation service by ministers. Important papers were read by Prof. Leland Foster Wood, who is secretary-elect of the Federal Council's Committee; Prof. James P. Lichtenberger and Prof. Hornell Hart.

Bishop McConnell gave one of his characteristic addresses on "Changes in the Social Order Demanded by the Christian Ethic." Dr. Edward T. Devine made a telling statement on the proposed new Social Ideals of the Churches at the annual dinner, at which, also, Mr. Chester D. Pugsley of Peekskill, N. Y., spoke.

Mr. Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, was elected President for 1932-33 to succeed the Rt. Rev. Charles K. Gilbert. This was a well-merited appreciation of Mr. Pickett, and a tribute to the nation-wide and world-wide social service of the Friends. It was a happy choice also in view of the close relations between the Federal Council of Churches and the Friends Service Committee in relief for miners at the present time.

The Conference on Industry, held jointly with the Episcopal Social Work Conference, turned out to be a lively meeting. Professor Sumner H. Slichter, of the Harvard School of Business Ad-

shores of the Atlantic from June 21 to 26. Much interest is being manifested in this venture of holding the annual gathering in a new place and a large attendance is expected.

ministration, pointed out the ineffectiveness of both our political and economic organizations to act in our industrial civilization, especially in the present social emergency. "Congress," he said, "has no adequate incentives upon individual members for national action, and is therefore clumsy and dangerously slow, although its members are as capable and public-spirited as the rest of us." He termed the present actions of the American Legionnaires in Washington, "a racket beside which Al Capone is a piker."

Other sessions dealt with denominational responsibility in social work, development of local churches as centers of recreation and of friendship for youth, church institutions for the care of dependent children, and extension of social service to rural areas. There were sectional meetings of staff workers of councils of churches, councils of church women, church child-caring institutions and theological seminaries. These all had animated discussions, so much so that it was difficult to close them on time. There were joint sessions with the National Recreation Association and the American Social Hygiene Association.

Some major examples which emerged from the papers and the discussions of the week were as follows:

1. That there is a great service which religion can perform in improving family life, and that religious leaders ought to emphasize education for marriage, the production of a high type of character as building material for happy families, and the effort to meet the divorce problem by a way of eliminating its causes in the inner tensions of family life rather than by laying stress on social control by statutes, whether of the church or of the state.

2. That the essential message of justice and brotherhood must be re-emphasized at this time. The existence of abundance and pitiable misery, side by side, constitute a danger of violent social upheaval and set a bad example to the world.

3. That social work needs a religious foundation, because it aims not merely to meet physical needs, but to build up personality. Human adjustments will be secure only as character is developed, and as there exists a faith that life itself is worth while.

4. That there is all the more need of proclaiming the fundamental religious message at a time when social tragedy has overtaken the nation. The remedy is not to turn from religion to social service, but to give social work the backing of a deep religious interest and dynamic, and to emphasize that it is the essential nature of Christianity that its message of love and brotherhood should be lived out in human service.

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EDITORIAL COMMENTS

Christian Priest and Jewish Rabbi Debate on Preparedness

FOR a clearer understanding of the statement on preparedness found in this issue, by Rabbi Stephen S. Wise, it may be explained that it was given in connection with a debate on the question as to whether Congress should enact the national defense program of the American Legion. The affirmative side of the question was vigorously espoused by Father Joseph Lonergan, one time National Chaplain of the American Legion, who, in the course of his speech, demanded that the voters oust those Congressmen who failed to support the program to build up immediately an adequate army and navy. Something of the spirit of the Reverend Father may be gathered from the fact that during the World War he gained some notoriety by saying that "a man is not a man until he has received a good stiff punch in the nose." Suffice it to say that he made a vigorous plea for an aggressive program of preparedness, deprecating the "siren call of the internationalist and pacifist." Rabbi Wise followed Father Lonergan and, in a few remarks preliminary to his general argument, made a devastating reply to the representative of the infallible and holy Catholic Church, presumptively the authoritative voice of the Prince of Peace. There is a book known as the New Testament, he said naively, which includes the Sermon on the Mount, to quote a few words from which would seem to be an adequate reply to the question of war and preparedness, especially to those who take seriously and authoritatively the words of Christ.

Not many weeks ago, Rabbi Wise (who has been acclaimed "the greatest orator of the time and the unique moral and spiritual leader of the age") preached his twenty-fifth anniversary sermon as founder and Rabbi of the Free Synagogue in New York City. On this occasion, which, without any special pronouncement would have been notable because of the distinguished contribution which this courageous champion of justice and the common good has rendered to his city and country, Rabbi Wise brought his eloquent address to an impressive climax by asking the forgiveness of his congregation for his attitude during the World War. As was true of most teachers of religion, he said, he was a champion of peace until the war came. When the issue was drawn, and this country entered the struggle, he took sides ("to my everlasting regret," he said) believing that it would be a war to end war. In connection with his confession, the Rabbi made this solemn pledge to his people:

"It is not contriteness alone that moves me to make this confession. I make it because it leads to consequences which are of the largest import to me and may prove, in time, to be deeply important to my people. Without reservation or equivocation, I herewith affirm that the pulpit of the Free Synagogue, while I stand on it, will never give its support to war, to any war whatsoever, to war with any other people or nation. I would as little support a war to crush Hitlerism as a war for the strengthening of Jewish claims in Palestine. Though I bore no arms, I gave the fullest measure of my private and public support, that is to say, my material and moral support,

to the United States and the Allied nations in the World War. *I will never do so again!*"

As between the bristling advocacy of military preparedness, as voiced by the priest of the authoritative Church of Christ, and this solemn vow and covenant made by a Jewish Rabbi, long-suffering and peace-aspiring humanity might well exclaim, "Almost thou persuadest me to be a Jew!"

A Vow That Should Become a Living Memorial

WHEN speaking before the League of Nations Assembly in 1930, the veteran French statesman, Aristide Briand, then Foreign Minister of France, made a terse and impressive declaration that strongly moved his auditors, the representatives of the nations, and may well become both a living memorial to the departed statesman and lover of peace, and a maxim for the statesmen of the world. His words were these: "So long as I am where I am, there shall not be war."

These words were particularly meaningful, coming, on the one hand, from a man who so often had shown his devotion to the cause of peace, and who, on the other hand, represented a country whose foreign policy in recent years has been looked upon as one of the chief obstacles to insuring the peace of the world. The vow was not made with any lack of understanding of the difficulties to be encountered in maintaining peace. No one more than the veteran Briand was in a position to understand the difficulties in the way. The fact that he did appreciate these difficulties made his pledge the more impressive. "Whatever may be the bad moments we traverse—and there will be no lack of them," he said, "I for one am altogether determined to hold tenaciously to this vow. I will not admit that war shall be unleashed once more on mankind. And if in all the governments that belong to the League of Nations this same vow be deeply taken, if it be said by each: 'However vehement our discussions, however sharp our conflicts, however hard it may be for us to settle them, we will settle them in peace and by peace'—the day that this spirit lives among the peoples and among their leaders, then, oh, how far we shall have gone, and how the Disarmament Commission which you have burdened with so difficult a task will see the difficulties smoothed out before it!"

Talk about security! What if every Premier, every Foreign Minister, every Chief Executive of the nations, and all men who are in positions of public authority, would give the pledge voluntarily made by Briand? Such a pledge, eagerly made and honestly kept, would give the peoples of the world such a sense of security and peace as they have never felt. And why should such pledges not be made by those public officials whose respective nations have solemnly signed a treaty with each other to the effect that they repudiate war as an instrument of national policy?

It is not enough, however, that such pledge be taken only

by those in authority. Why should it not be taken by all of us? "So long as I am where I am"—so long, in other words, as I am a responsible citizen in the community, bearing my due share of responsibility for the development of public opinion, for the selection of public officials, and for due influence in the shaping of their policies. If we, as the so-called common people, would only make this question one of major concern with us, living in the spirit of Briand's pledge, the peace of the world would be immeasurably advanced and soon guaranteed.

Demonstrating the Reconciling Love of Christ

OUT of the heart-rending struggle in the Far East has come renewed evidence of the reconciling love of Christ. Several years ago, we remember hearing Gilbert Bowles tell of a Japanese Christian whom he met in Korea, who confided in him that he felt a closer bond of unity between himself and a Korean who was a Christian than between himself and a fellow-countryman, a Japanese, who was not a Christian; closer bond between citizens of distinctly friendly countries than between citizens of the same country unconstrained by the common love of Christ. The same attitude is being demonstrated on the part of the Christian Chinese and Japanese. Both in China and in Japan, Christian groups in the one country have sent messages to Christian groups in the other, messages of eager fellowship and a desire to understand and sympathize in Christian love.

There appears in this issue a statement by our Friend, Gilbert Bowles, giving some of his impressions gathered at Shanghai. In writing concerning the deputation and his experience,

he says: "From the first meeting until the last, Japanese and Chinese Christians have repeatedly stated that only their relation to Christ, their common Master, could have brought them together for fellowship and exchange of experiences in an hour like this. And the fellowship was not on the surface: it did not come through ignoring Chinese bitterness and boycotts and Japanese swords and bombs, but through confession, the spirit of forgiveness, and a very real sense of the grave dangers and perils which yet face both nations. In this, the second place where the two nations have clashed within the past few months, and in the shadow of delayed negotiations for the withdrawal of Japanese forces, in both nations there was real need for the 'revealing of the sons of God' to aid the spirit of conciliation and constructive cooperation. We have all realized that on both sides the past week's experiences have been a partial realization of the original Chinese invitation, suggesting that 'the way of love should be applied even in a very strained situation.'"

The Christian faith thus evinced by its followers in the Orient is no formal or conventional one. It puts to shame the millions of professed Christians in the Western world, who, when their nations go forth to war, automatically follow suit and straightway forswear all fellowship with fellow-Christians of any other countries. Such an attitude is the very negation of the principles of Christianity. What we need first is the weaving of bonds of true Christian love that will hold in all emergencies. When the nations are increasingly bound together by such Christian ties, there will be less cause and less inclination for renouncing the principle of brotherhood. There is no need of talking of Christian nations until we have developed Christian people whose religion will mean to them in time of national emergency, what it has meant to the Christian nationalists in China and Japan.

THE CHURCHES' STAKE IN DISARMAMENT

BY HENRY A. ATKINSON

EVERY agency of the civilized world is deeply interested in what is going on here in Geneva. Materially the nations have found that war is a failure. Science, education, commerce and trade are all concerned in securing agreements to prevent the recurrence of such a situation as they now face. But great as are the economic, financial, political and other ills which follow war, the very greatest ill of all is that intangible loss in the realm of the spiritual life. War is destructive of moral idealism and no one institution has as much at stake in the disarmament conference as has the Church. It does seem a pitiful commentary on humanity that nineteen centuries after Jesus Christ gave his great message and died to redeem the world, there should still be war and preparation for war. Men have totally failed to learn the implications of brotherhood, the simplest lesson that Christ taught.

A few days ago I talked with a member of the Japanese delegation. He is a man I have known for a number of years, highly intelligent, interested in every good work, and one of the most ardent supporters of the League of Nations. He is heart-broken over what has

happened in relation to his country and the rest of the world. In speaking of Japan's position and his own relationship to the League, he said, "We together have been building up embankments to stem the flood that overwhelms humanity when war comes upon the world. Into these embankments we have put our best hopes, our highest ideals, and some of us have put our lives. I myself am but a stone in these embankments. Now the waters have come and I am fearful that our embankments are not high enough. I feel as if I were deeply submerged by the flood." He was quiet and thoughtful for a minute. His pause seemed almost sacred, then, lifting his head, he said, "Perhaps after all we have not gone down deep enough to lay our foundations. Yes, I am sure I am right; religion must form the foundation of our work. We must go back and start over with a deeper trust in those things that are higher and stronger than human will."

ARMS NO GUARANTEE OF SECURITY

Another leader said to me, "What the disarmament conference needs is a good strong gospel message—the gospel of

brotherhood, of love. The nations will not go very far until they realize that to get rid of arms and armaments is a religious task."

War is incompatible with the teachings of Christ, with the conditions of modern life, and is a failure for it can never finally settle any question. How anyone can still cling to the belief that by means of arms one can attain security almost passes comprehension. The world is in the position it is in today because of war. All the other factors that may be cited are incidental. It was the Great War that brought on this havoc and all efforts to bring about a normal state of affairs will fail unless the nations, acting together, can find ways of cutting down their armed forces and strengthening the means for settling disputes by lawful methods.

The responsibility of the Churches is accentuated by the logic of the Briand-Kellogg pact which outlaws war. The nations, in signing this treaty and later ratifying it, agreed that war is no longer legal or respectable. Aggressive war is an outlaw and no law-abiding state or individual can have anything to do with it in any way, shape or manner. It is in

the same category with murder, arson and theft. This is exactly what the treaty means and yet, after having solemnly stated this fact, the nations are continuing to spend five billion dollars a year on armies and navies. Moreover, every effort to lessen this preparation for war meets bitter opposition, and difficulties are increased so as to make it almost impossible to achieve any success. In every civilized country murder is recognized as the chief of major crimes. The murderer from the earliest day has had the "mark of Cain" on his brow. Now suppose that in the various communities you found that 80 to 90 percent of all the earned income of the people was spent in purchasing and keeping in order murderous instruments and paying for security against being murdered; you certainly would doubt the wisdom of the law or the sincerity of the people charged to enforce it. This would be parallel to the anomalous and scandalous situation the nations face among themselves at the present time.

The politicians will go no further than their constituencies force them to go. Diplomacy has its limitations and arms and armed forces are the very backbone of diplomatic procedure, for the nation having the largest army and the most powerful navy is always in the best position to have its policies respected and carried out. Not until the religious spirit dominates mankind shall we be able to substitute law for war and make the promises of the nations square with their performances.

WHERE CHURCHES HAVE FAILED

How can the Churches fulfil their obligations? That is the question. One group of apologists for the Churches will say that they are now doing all that can possibly be done, and will cite resolutions passed and pledges of non-cooperation in war taken by clergymen and laymen alike. Others will cite the interest of the Church in social matters and show how the attempt is being made to remove those deep-lying causes which almost inevitably lead to war. All of these citations are good, and the Church is doing and has done much in this field, but, like every other agency, it is failing as it has failed in the past. The Churches must get down deeper into the problem than they ever have before.

First of all, there must be a recognition on the part of the religious agencies that their chief task is to preach, in season and out of season, the necessity for a changed attitude on the part of the nations. "Ye must be born again" applies to nations as well as to individuals. De Madariaga, in his book on disarmament, points out the very pertinent fact that it is not the gun itself that is evil, but that it is the use to which the gun

is put; that a stick in the hands of one man may be purely a defensive weapon, but in the hands of another will be wholly offensive. The difference is in the spirit that lies in the heart of the man that directs the hand that holds the stick. We shall not get very far in making effective the Briand-Kellogg pact until war is ousted from the heart of the nations themselves.

The second thing that the Churches need today is to stand firmly against the evil forces that are busily at work debauching the nations by spreading fear across national borders. "Tell me who wants wars," said Henry Ford, "and I will tell you how to stop them." Certain powerful groups in all the nations are doing everything humanly possible to perpetuate the war system simply because they profit by war. In these times of economic and social ills, when the nations are distracted in their efforts to find money enough to carry on their regular enterprises, these war-making interests are preaching the doctrine that it is war and preparation for war that brings prosperity. One of the officials of the War Department of the United States, in a recent speech, urged "a thorough military and industrial preparation for future wars" and pointed out that over four thousand articles with hundreds of component parts are required to wage a modern war. Therefore, if you get ready for war, the very preparation for it will make a demand for the materials that are fundamental to modern civilization, and you will start industry on the upgrade. This argument is repeated in the face of the wholesale disaster which war has brought down upon the world and in spite of the fact that now, with the world spending enormous sums—more than was ever dreamed of before in the history of mankind—every nation is face to face with bankruptcy.

"SECURITY ORGANIZATIONS"

The navy leagues in the various countries—the Navy League of the United States being perhaps more bitter and more narrow-minded than any of the others—are shouting from the housetops that war is not the cause of the present world disasters. These leagues and other "security organizations," so-called, have had their way, and in attempting to "secure" the world from disaster they have brought about a universal economic wreck. Ninety per cent of all naval construction may, as the Navy League suggests, go for labor and material, but it does not guarantee peace nor grant security. The widespread dissemination of typhoid germs would bring about a universal sickness and result in hundreds of thousands of deaths. This would improve the business of the casket makers and grave diggers, but it would hardly be

recognized as a legitimate or paying proposition even if it did provide labor for thousands of people and "start industry on the upgrade" in certain lines.

Most people have short memories. It is because so many have forgotten the bitter years of war and the furious preparations for war which led up to 1914, that such stupid arguments as those of the head of the Navy League and certain jingo statesmen are given credence. The Churches and religious organizations should keep hammering on this one thing: that force and the instruments of coercion, instead of guaranteeing security, are the very means by which, through creating mistrust and hatred in the minds of their neighbors, the nations and their citizens are exposed to the greatest danger. Until the Churches take up this type of wholesale preaching and denunciation, we shall not get very far.

MORE COOPERATION NEEDED

The third thing the Churches can do is to cooperate more effectively in the work that is now being carried on by various agencies in organizing the peace of the world. The paramount question is not what the Churches will do in case of war, but what the Churches are doing to prevent war. The League of Nations, the International Court and Boards of Arbitration should all have warm-hearted support. The activities of the League of Nations are of more importance than those of any single government in the world today. The League, its structure, its work and its promise for the future should be a part of the teaching in every school, college and university in every country, and this should be supplemented by the teaching and preaching in the Churches. When great moral issues are at stake, the Church must lead, not simply reflect, the political judgment of its state or its community. What if the attitude of the Church is not the popular attitude? The Church does not grow through its popularity but through its ability to transform character and change social conditions.

Finally, it must be confessed that the real reason that the cause of peace has lagged and that after nineteen hundred years of Christianity the world is an armed camp, is because the Church has never taken this matter seriously to heart. It was only when the Churches realized that human slavery and the gospel of Jesus Christ could not live side by side in the same nation that slavery had to go, and so with arms and the preparation for war.

The Churches, in standing for disarmament down to the level of a mere internal police power, will be putting themselves in line with a movement that is ethically sound, that is sensibly the right thing

to do, and is economically a good policy to follow. As the disarmament conference resumes its work after the Easter holidays, it is with a firm determination to get on faster with the task in hand. There has been a lot of delay caused, in part by the intricacy of the problems,

but more particularly by a lack of clear, strong moral leadership. Guaranteed such leadership, this conference will meet the full expectations of humanity; failing it, it will become what one of the newspaper correspondents said it would become, "not a disarmament conference,

but a conference to determine how much of the present war preparations the nations can retain and get away with it, in the face of the general world-wide disillusionment as to the complete, tragic and dismal failure of the whole war system."

WHAT PRICE PREPAREDNESS!

BY RABBI STEPHEN S. WISE

MY text is the word of one who was hardly in any sense a pacifist, Napoleon, who said, "Nothing of permanent value was ever gained by force." If that be true, as we believe it to be true, then the only question is, are the temporary values to be attained by force and violence compensatory for the cost, hurt, loss which are bound up with that use of force and violence known as war?

Wherefore preparedness? The answer would be, to avert war—that is, to make war unnecessary! And second, to enable a country to wage war successfully, whether war be offensive or defensive. Instead of preparedness averting war and making it unnecessary, instead of preparedness enabling a country to wage war, defensive or offensive, successfully, I hold that preparedness makes war not impossible nor unlikely, but inevitable.

As for claiming that preparedness averts war, I hold that preparedness has never averted war; that is to say, preparedness may postpone a minor or lesser war, only to ensure a major or greater war, and to hasten its coming. Preparedness may be said to avert war only on the presumption that humans and nations would always be at war were it not for the preventive of preparedness. As for preparedness averting war and the false adage, "Si vis pacem para Bellum," I cite the most obvious illustration. The European nations were armed to the teeth in 1914. Perfect preparedness did not avert war, the World War, which was brought on not by the shot of a madman at Sarajevo, but made inevitable by the complete and perfect preparedness of 1914. The war machines of Europe were brought into collision in 1914 because they were so prepared as to make the postponement of war impossible.

I believe it is the war-machine of Japan which is today, in all the panoply of its preparedness, over-ruling the better judgment of the people of Japan and forcing the Japanese empire into that which is a war in fact if not in name.

The second, indeed, the first great purpose of preparedness is to enable a nation to wage war effectively and successfully, whether that war be offensive or

This forceful and convincing arraignment of military preparedness was given by Rabbi Wise over a national radio network on February 27, under the auspices of the Columbia Institute of Public Affairs. At our request, Rabbi Wise kindly sent us a copy of his speech for publication.

defensive. The truth is that armaments, piled up to the very skies in the spirit of preparedness, do not guarantee either a successful defensive or an effective offensive. France and Belgium, in 1914, were ready, utterly and absolutely prepared for war. Yet there followed within a month of the beginning of the war, Germany's years of invasion and occupation of Belgium and France, despite the power of the armaments of the invaded and occupied lands. On the other hand, Germany's super-preparedness did not suffice to crown the offensive with victory. Preparedness did not make the German offensive triumphantly successful, nor yet the Belgian and the French defensive effective, until after years of most awful battle and bloodshed.

Time was when wars were won and lost. As things are today, there is no possibility of a war being won. Hereafter, wars like the Great War will be lost, but not won. Who won in 1918? Germany seemed to win less and to lose more than England and France, and yet, what has happened since 1918? We are still suffering the remoter, but it may be not the remotest or last consequences of war, world-wide economic depression and almost world-wide political and moral oppression. Germany and Austria were broken and defeated by the War, but England has lost its long-time world hegemony; France, with all its power, stands distrusted and dreaded by the nations; Italy has been humbled to the dust by a new and intolerable despotism, which lost for Italy all and more than Italy seemed to win; our own nation is feared and hated as the world's creditor; debtors are forgiven by individuals, but creditor nations are never forgiven by fellow-nations. What nation won aught from or through the World War?

War-preparedness does one thing more. It kills peace-preparedness. There can be no really effective peace-preparedness as long as it merely parallels without supplanting war-preparedness. The League of Nations is little more than a figment and a shadow, not so much because we are not included within the League, but because continuous and swollen war-preparedness nullifies it. The League of Nations is little more than a pious wish as long as the shadows of war-preparedness hang over it.

Truly, it may be asked of war-preparedness and the Great War which followed upon virtually universal war-preparedness, *cui bono*? For what good, to what end? Does peace follow war won through preparedness? Since 1914, we have had eighteen years of war: four years of war with the partial excuse of passion and hatred, and after that nearly fourteen years of passion-less, but none the less bitter and awful war.

With respect to war-preparedness, account must be taken of relative values and costs. What of the costs of war? Two-thirds of our national budget goes toward the payment for past, and the preparation for future wars. Between sixty and seventy cents of every governmental dollar is consumed by military expenditures in one form or another, for past wars or preparation for future wars. Edmund Burke once said, "There must be some proportion between things gotten and the price paid." The price is too terrible even for us, with all our boasted wealth of yesterday rather than today. War-preparedness leaves little or nothing for national enterprises worthwhile and enduring, however imperatively necessary. Forty to fifty millions are needed for the building of a battleship that can stand in the first line no more than ten years. We have not been able to get forty to fifty millions for the relief of a million post-war victims, a million and more under-fed, underclothed, under-employed, men, women and children in New York City alone this year!

The query inevitably suggests itself, what if China were unarmed and incapable of self-defense? China is armed, China is prepared, and apparently still

incapable of self-defense. If China had been unarmed, Japan would not have resorted to the use of arms. If China had been better prepared, Japan would have been still better prepared! If China had been unarmed, Japan would have had to deal, as she has not dealt, with the nations of the world touching its difficulties with China.

It is no answer to what may be said against the folly and the sin of war-preparedness to say, "Shall we alone disarm?" That question is not before us, although little Denmark has dared to answer that question in the affirmative whilst we, engirt on either side of the inviolate sea, with unarmed Canada to the North, and, from the military point of view, negligible Mexico and the Cen-

tral American States to the South—we have not dreamed of following the precedent of Denmark. Before America today is the question of reducing armaments and still further limiting war-preparedness, and ultimately of ending and banishing arms. To those who urge that continuous preparedness is necessary for the United States, it must be said, however shocking it may sound, that there are some of us who are not thinking solely nor even chiefly of what is necessary and good for the United States. We are thinking of what is good and needful for the nations of the world, as well as of our own country, and in this way we think we are most loyally serving the highest interests of our country.

I sum up by restating the theses touching which I have argued: 1. Preparedness does not, cannot, avert war. 2. Preparedness does not achieve the so-called ends or objectives of war, whether these objectives be offensive or defensive. 3. War-preparedness always has made war inevitable, it always will make war inevitable.

The way to end war is to end military preparedness, to end political, spiritual preparedness for war. Time was when the Romans boasted, "My sword knows no brother." The time is come for men to hold, "My brother of whatsoever nation, race, faith, tongue, continent, shall not know my sword, for he is my brother."

THE DEVIL TAKES A HAND AT GENEVA

BY BERTRAM PICKARD

THERE are many people in Geneva and elsewhere who are disposed to reconsider their rejection of the idea of a personal devil. If he exists he is clearly responsible alike for throwing that bomb at Shanghai and for infecting Monsieur Tardieu's throat with the Laryngitis bacillus!

When the news of the Shanghai outrage reached Geneva, I heard an eminent protagonist for Disarmament exclaim, "Vraiment nous n'avons pas de chance!" (Really, we have no luck!) Indeed it would appear as if the Fates were blocking the path to disarmament and peace at every point.

Two titanic issues at present bar the route. The Far Eastern conflict (it is much more than a Sino-Japanese conflict); and the Franco-German rivalry.

If people were strictly logical they would see in the Far Eastern clash a supreme argument for disarmament—yes, total disarmament. If Japan had been disarmed it would have been difficult if not impossible for her to pursue her national policy by the instrument of war. Again, if Japan had been in control of far less material force, both the moral and material forces at the disposal of the collectivity of nations could have been employed with greater effect to restrain and restrict the Sino-Japanese controversy.

But unhappily people are not logical, but are in the grip of powerful, elemental passions and ideas which drive them on towards conflict. At first the effects of the Far Eastern crisis upon the Disarmament Conference were not very clear. Today they are becoming terribly apparent. They are specially noticeable in two directions.

When Mr. Gibson put forward his pro-

posals for the abolition of certain land armaments, the absence of any reference to ships of war was much remarked. It was assumed that the United States delegation were not excluding the possibility of applying the same methods to naval weapons. It is now almost certain, judging by what one believes about Mr. Stimson's preoccupations and what one knows about the American attitude in the Naval Commission where Admiral Hepburn and Senator Swanson have lyricised about the *defensive* virtues of the American fleet, that the United States Government will not reduce a ton of its potential naval strength as fixed at Washington and London unless and until the Far Eastern situation takes a decisive turn for the better.

The British position is similar. Admiral Pound's description of dreadnaughts as "More precious than rubies," put even Senator Swanson's lyrics in the shade; whilst the veiled reference by a "high British authority" (why the Foreign Office insist upon this description for a certain very distinguished member of the British Government is beyond the wit of man to discover!) to the possible need of applying the "Escalator Clause" of the London Naval Treaty, whereby, failing Franco-Italian adherence to the Treaty, the British Government reserves the right to depart from the Treaty provisions, is clear evidence of the way the wind is blowing at sea.

Thus we have the tragic anomaly of the two delegations that have fought for the principle of qualitative disarmament, (which means the singling out of certain weapons or types of weapons for special treatment—either by abolishment or by international control) doing their best

to prove that the principle cannot be applied to naval armaments, a position which naturally gives away the whole case to those who wish to block its operation on land and in the air.

The other menace to disarmament which arises from the Far Eastern situation is of course the Russo-Japanese tension. It is well known that Soviet Russia has been making feverish preparations for eventualities along the Siberian-Manchurian border. Russia claims that these preparations are strictly defensive and those who understand the Soviets' intense preoccupation with the Five Year Plan are disposed to believe her. But the cry against possible Communist aggression has already gone up in Japan and Manchuria, and the terrible repercussions both in the East and the West of a Russo-Japanese war, which would inevitably be represented as a struggle between Capitalism and Communism, are being anxiously debated behind the scenes here in Geneva.

As if all this were not enough, the Franco-German situation gives cause for much anxiety also. Much depends now upon the course of the French elections and upon the ability of Dr. Brüning to retain influence if not power over the political destinies of Germany in the near future. It is at least encouraging to know that under the urgent representations of Mr. MacDonald and Mr. Stimson, Monsieur Tardieu and Dr. Brüning were brought very near to some form of general agreement which, it was hoped, might do something to bridge the gulf between the French and German views on disarmament. The precise terms of the agreement are not known, though it is certain that it has reference both to serious reductions in the present level of

armaments as well as to the vexed question of "security" in the French sense of the word.

It is also encouraging to know that it is hoped to take up these discussions after the French elections, the course of which are now being watched with bated breath. (They resulted encouragingly in a victory for the Left and involve the near retirement of Tardieu as premier. —Editor.)

Meanwhile the Technical Commissions

are making very slow progress in finding that list of "specifically aggressive" weapons which the experts maintain does not exist and which some politicians say *must* be found. The immediate task of public opinion is clear. Happily we do not need to debate the character of each weapon with soldiers, sailors and airmen who have the advantage over us in technical knowledge.

The experts, in denying the existence of aggressive weapons, are on the horns

of a dilemma, because it was they who drew up the list of weapons denied to Germany with the avowed purpose of eliminating Germany's power of aggression. Very well then, the Versailles list is the list we are looking for. Italy has given the lead by proposing the abolition of this list of weapons. Our best hope at the present moment lies in supporting this policy by every means in our power.

Geneva, April 30, 1932.

SOME SHANGHAI IMPRESSIONS

BY GILBERT BOWLES

ALL nine members of our group, four Japanese, one British and four Americans, are agreed that we can see no evidence of any previously laid Japanese plan to send armed forces to exact new Chinese concessions or to annex territory. We did, however, hear directly from the local Japanese Shanghai residents (numbering about 30,000 before the recent outbreak) of their strong and repeated appeals to the Tokyo Government for military force to save them from the anti-Japanese agitation and the bitter blows of the Chinese boycott, which, as they asserted, not only cut off all trade, but often interfered with postal and telephone services. We found many evidences that Japanese Consular and naval officials stationed in Shanghai had long resisted the demands of local Japanese, including unemployed laborers, who became increasingly desperate and violent in their demands for protection and help. There were many evidences that the Shanghai crisis has been precipitated by repeated and strong demands by Japanese residents of Shanghai for the Tokyo Government to use military force, though none of them could foresee the extent of the conflagration which this match was to set ablaze. While in Japanese explanations and in all official Japanese negotiations, the Shanghai incident is kept strictly separate from Manchuria, the compass at Shanghai, Japanese and Chinese alike, points steadily toward Mukden and Changchun, the capital of the new Manchurian State. Some Shanghai Japanese are bitterly recognizing that through the past months they have been slowly sacrificed on Japan's Manchurian altar.

THE DEVASTATION WROUGHT

From the time we passed the village and forts of Woosung as we entered the mouth of the Whang-poo river, some fourteen miles from Shanghai, we had no doubts as to the nature of the damage wrought by the forces of war between the night of January 28th and the cessation

In response to a growing feeling among Chinese and Japanese Christians that while their nations were in conflict they should get together in Christian fellowship, a group of Japanese Christians and missionaries went to Shanghai where they spent several days in interviews and investigation. In the following article, Gilbert Bowles, a member of the group, gives his own personal reactions to what he saw and learned and felt.

of fighting on March 3rd. In a sermon preached at the Shanghai Community Church on March 13th, President Clarence A. Barbour of Brown University said that France in the World War presented no pictures of more complete destruction than do the village of Kiangwan and the portions of Chinese-controlled Shanghai which were recently destroyed by shells and bombs and fire. Our visits to these places on the afternoon of our first day in Shanghai left no inclination to question Dr. Barbour's statement. The red flames still shooting up from the piles of coal near the blackened walls of the oriental library and the commercial press, which had been fired by bursting bombs, helped the imagination to picture what had taken place in the regions of Chapei, where our Japanese friends agreed the destruction of homes and business blocks was as complete as that wrought in Tokyo and Yokohama by the Great Earthquake and Fire of 1923.

A second visit to this devastated area one week later confirmed and deepened the impressions of the previous week. There was at that time no attempt at renovation and repair, save for the necessary work of sanitation.

Although hurried estimates have been made by Chinese as to loss of life and property, nothing can be depended upon until the Shanghai Consular Committee can prepare an accurate report. Estimates have been compiled by the Social Welfare Bureau of Greater Shanghai,

and from the Statistics Department of the Nanking Government from which the following figures are taken indicating Chinese claims: houses destroyed or damaged, 180,816; Chinese workers rendered idle (about 80% of total), 240,396; Chinese schools closed, 233; number of students affected, 39,733 (25% of all in Shanghai). The greater part of the 597 factories suffered, while banking business showed 80% decrease. Japanese losses were also heavy.

THE GRIEF OF GOOD MEN

To go through the devastated districts of Shanghai, to visit even one of the 44 refugee camps which have helped to care for the 600,000 people driven from their homes, and to listen to the tales of individual and family suffering and tragedy, is to feel one's whole being stirred with a new and consuming sense of war's devastation. I do not see how anyone going into Shanghai during or since the fighting, witnessing the destruction and learning of the killing and the breaking up of homes, schools and business, can escape the deep conviction that the use of military force in the attempt to settle international issues, even when they are defined as local in area, is hopeless, ineffective, inflammatory, and antagonistic to all normal efforts at peaceful and rational settlements.

In saying this I do not agree with those who believe that what has taken place is the result of deliberate planning, carried out with cruel intent. Careful, neutral observers of all that has taken place repeatedly expressed to us the belief that what the Japanese have done has been the natural accompaniment of war, even though undeclared, and that those things belong to the very nature of war itself. Responsible Japanese citizens and officials, civil and military, have repeatedly confessed that in part the cruelties of Shanghai have been due to irresponsible and uncontrollable Japanese residents, acting at the outbreak as guides and assistants to the

small number of inexperienced marines, and as volunteers. They were then moved by fears and the pent-up passions aroused by the bitter anti-Japanese agitations of the past months. Granted all this, and granted the bombing of cultural institutions and the cruelties of war, this does not justify the sweeping charges of intentional wantonness.

There is meaning in the trembling voice of the Japanese Naval Officer who is doing everything possible to trace responsibility for missing members of broken Chinese families; there is yet tenderness in the heart of the civil official who says, with deep regrets at what has taken place, "I have done the best I could"; and there is a deep human element in the heart of the naval officer who can say to a Christian from Japan, "Do all you can with the gospel of the peace of God"; and also in the words of another, who half-way indicated that upon the restoration of peace he might feel inclined to shave his head and enter the priesthood in a Buddhist temple. Repeatedly I said to men like that, "War is too difficult for good men."

Although the immediate problems are connected with the withdrawal of Japanese troops, the safety of Japanese residents in Shanghai and the protection of International Settlement, it is clear that there can be no real peace until China and Japan can come to some working agreement on the difficult and long-standing issues of Japanese commercial and industrial opportunities and the protection of life and property in China and Manchuria and the settling of past Chinese suspicion, anti-Japanese agitation and bitter compulsory boycotts. While Japan insists that the Shanghai problems are local, there is clear recognition by both nations that no solution will mean much unless it deals with these difficult

problems which have long disturbed the relations between the peoples and governments of the two countries.

THE IMMEDIATE OUTLOOK

In thinking of the immediate future of Chinese-Japanese relations, one must take into consideration the following factors, none of which can be accurately measured or stabilized: (1) The internal political situation in Japan, which is recognized as subject to the outcome of conflicting forces struggling for supremacy. (2) The conflicts in the Japanese economic world, including the struggle between emphasis upon the strategic and economic value of Manchuria as over against the commercial value of Shanghai and the Yangtze Valley interests of Japan, the latter with something like 60% of Japan's total annual Chinese trade. (3) The influence of actual and potential Chinese boycotts upon Japanese political and military policies. (4) The degree of possible control by the Nanking Government over the increased momentum and bitterness of the anti-Japanese movements in China accentuated by Japan's recent military policies. (5) The play and interplay of the various foreign influences at work in Shanghai, some of which tend to strengthen Japanese demands for a neutral zone around Shanghai, while others believe there is no stable future for Shanghai save in strengthening the better elements in China and sympathetically cooperating with them in the development of efficient national and financial control.

Having arrived in Shanghai two days before the League of Nations Commission, we were able to sense the response of the Chinese people. From the numerous placards posted along the streets as well as other indications, it was clear that there was eagerness to impress fav-

orably the Commission with China's attachment to the League. The generosity of China's social entertainments, with strong presentation of China's claims, were similar in kind to the social entertainments with presentation of Japan's claims while the Commission was in Tokyo. In both countries, the Chairman of the Commission, Lord Lytton, has shown genuine courtesy and judgment, with a manifest desire to approach the delicate and important problems in the spirit of fairness and real insight.

At different times for the past fifteen years it has been my privilege and responsibility to share with small groups of Chinese and Japanese Christians in the discussion of issues disturbing the two nations. At Shanghai we lacked the advantage of extended and intimate conference and fellowship with the same group, for while our Japanese group was constant, the Chinese and foreign group, varied from day to day, for our immediate object was to get accurate information from specialists. There was, however, daily contact and repeated periods of fellowship with members of the Chinese and missionary group which had opened the way for our adventure in understanding and fellowship. We left Shanghai with the definite belief that this fellowship is to continue and to become more fruitful, regardless of the direction in which the two nations may move in the immediate future. Cooperation between these two nations is essential to each, and there was cumulative evidence that all members of the two groups believe that Christians in the two nations are to have an important though quiet share in helping China and Japan to solve their problems in understanding and cooperation.

30 Koun Cho,
Mita, Shiba, Tokyo.

BERNAU AND WHAT IT STANDS FOR

BY MARY CARY

AFTER the Armistice in 1918, there was a revolution in Germany and the workers came into power that they had never held under the Kaiser's government. The Trade Union leaders were faced with the responsibility of educating their officials to carry work that they had never done before. Education in the public schools of Germany has always been thorough, but it was not planned to train workers for such tasks as loomed before the Labor Movement in 1918.

The Trade Unions realized right after the Revolution that they were responsible for the workers' family life, their women and children, for the unemployed

and the worker on short time. Here in Germany almost all workers are organized and ninety per cent of them are members of the Social Democratic (Socialist) Party. This Party has been for ten years in control of Prussia, a state comprising two-thirds of Germany, and is the chief support of the present government under Dr. Bruening.

The Trade Unions have therefore realized that they must assert their right to represent the many workers and their families who are members of their locals and also of the Socialist Party. They must have their representatives on all committees and boards of education, charitable institutions and state insur-

ance groups that settle questions regarding the payment of State compulsory old age, sickness and unemployment insurance. The Trade Union's place in the State government, in Congress, and in helping create a new spirit in the educational system of Germany—all this had to be instilled into the Trade Union officials. So today the result of the classes and schools for workers conducted by the Trade Unions can be seen by the way the unions are holding their ground in the economic depression that has thrown six million people out of work.

There are several means of educating the rank and file in the unions. Every trade has its paper that appears twice a

week and contains features of interest not only to the man in the family, but usually has a woman's and young people's page. Then there are courses for officials and members especially interested in economic problems in most of the large cities. The Trade Union official over here is called a "functionaire," and usually holds his position without any pay, often working late hours at it in his free time. In Berlin, since the beginning of courses and classes in 1919, over 40,000 officials and functionaires have taken part. In addition to these courses at headquarters, there are often week-end courses held in the "Heime" or homes, of different unions such as the metal workers, the factory workers, etc. These are usually large buildings in the country, where the members can have a week-end or holiday at small cost. At these homes are also four-week courses, and some two-week courses for members of the union which owns the home.

But the pride of the German organized workers of the General Federation of German Trade Unions is the new school at Bernau near Berlin, where 120 workers come together from all parts of Germany for periods of four weeks each. The workers are all union officials and must be between 22 and 32 years of age. The cost of each man's course and railroad fare are borne by the union that sends him. In Spring there are groups of women as well as men at the school.

The other day I went out to visit the school and found it like a dream of a workers' school come true. The morning was a clear, frosty one when I traveled out to Bernau, a picturesque old town with its wall and watch tower just as they were when the town belonged to the Hussites 350 years ago. A car met me at the station, as the school is an hour's walk away. We soon drove up to a series of long, white buildings, situated in an open tract of about ten acres. Beyond were the tall pine forests owned by the state and cared for by the Forestry Service so perfectly that no tree is neglected and the woods are full of birds and game. As I looked towards the stretch of young trees set out by the foresters, a little deer came bounding out and stopped to eat in full view of the school.

The school building was begun in 1929 and opened in 1930. It is a fine example of modern German architecture, with severe, yet practical lines. The buildings face south, and beyond from the dormitory and dining room windows, one sees lovely flower beds, masses of shrubbery, and in the background a fine swimming pool, football and track field.

On entering the front door I was greeted by the chief engineer in a bright hallway filled with easy chairs and tables

and from the long windows I saw a pretty pergolia planted out with 400 rose bushes and covered with grape vines, where in warm weather the students gather to chat. Going down a long corridor with glass windows running from ceiling to floor, I was taken past the dormitories to the school building. At the end of the corridor were about ten permanent foot bowls for the pupils to use when they come in from swimming. Beautifully polished linoleums covered all the floors, so that it was important to keep them clean.

In the school building, on the first floor, are a large gymnasium, a reading room and library with well lighted individual desks, and two seminar rooms, where groups of 12 to 20 meet for conference and discussion. On the second floor are three classrooms, ventilated and lighted like a modern factory with upper and lower sets of windows and curtains that could be drawn to keep out the sun if necessary. A stereopticon was at the disposal of each room. At one side in front was a wash bowl for the instructor's use. Each pupil had an adjustable chair and desk. The main courses are Social Politics, Labor Legal Problems and Law, Economics, and Trade Union Organization. Each class period is three-quarters of an hour long, with pauses of fifteen minutes between. Work begins at 8:15 and the day's program runs until 6:00 p. m., with a good break at noon.

When I entered the first classroom I found the Principal explaining the differences between capitalism, socialism and individualism as they affect the individual. He explained that in society, our personality, individuality and natural egoism must be recognized, but controlled in the service of the community. In this way he was showing these officials that they must develop their personalities not for themselves alone, but for the good of others for whose welfare they are responsible.

In the pause that followed this class, we all ate "second breakfast" in the dining room. In Germany, first breakfast is only a cup of coffee and a few rolls, so that by 10:30 in this chilly climate every-

one is ready for some sandwiches and something hot to drink.

An inspection tour was being organized for a party of visitors who had just arrived, so I joined them, going first through the splendidly planned kitchen. Here we saw large thirty and forty gallon pressure cooking vessels, neatly arranged utensils of stainless steel, and large electric refrigerators, and down cellar ample cold rooms. The pride of the school is the heating plant with American automatic oil-burning furnace, which are seldom seen over here.

Above the engine room and opening on the entrance hall, is the auditorium. It is the only room where color has been used, and here it is most effective. The carpet is a deep, rich crimson, the seats are glossy black and the walls are finished in silver-gray. The room can seat over 200 people for plays, moving pictures, and lectures, which are held several times a week. In addition, the entire school is taken to see the sights of Berlin and also to a high grade play or musical performance once in each session.

The dormitories are four in number, with 15 rooms in each, five on a floor. Each room holds two students and the windows of the rooms go nearly down to the floor to give as much air and light as possible. Bathroom facilities are plentiful and modern in every way. All the dormitories open on the glass-covered corridor that runs the entire length of the school.

About noon I drove away with a party of teachers and visiting officials. We spent the time going back to Berlin talking of the differences in the various national Trade Union movements. It was interesting to hear their comments on the English, American, French and German systems, with the differences often arising from the varying national temperaments and backgrounds.

I hope that more Americans may have the pleasure and inspiration that I had from a visit to this General Federation of German Trade Union school at Bernau. I kept wishing that a delegation from our Summer Schools was with me to carry the German ideas and the practical application of them back home.

All the nations of the earth are sad because bigness alone is the object which they pursue. People are searching for something without, which they can only find within themselves. In this mad pursuit they care not what means they use, forgetful or ignorant of the fact that true happiness can only be attained by sacrificing one's self and not by seeking what belongs to others. That is to say by contributing to the universal and not robbing the individual.—RABINDRANATH TAGORE.

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

INTERNATIONAL SOCIETY OF FRIENDS

Not long ago the Fellowship Committee wrote to a number of Friends in various parts of the world concerning a possible International Society of Friends. Brief extracts from some of the numerous responses that have come indicate some of the trends of thinking:

"It is a good move and I hope it will succeed. Friends in Jamaica are interested."—Sada F. Stanley, Jamaica.

"The Connecticut Valley Friends are greatly interested in the International Society of Friends and would like to be attached in whatever way and capacity such a group may be."—Phillips Bradley, Amherst, Mass.

"Your letter about an International Society of Friends is safely to hand and interests us considerably. We are of the opinion that it would be better to work on an individual basis rather than through the present Meetings so that any Friends could be a member of, say, Dublin Yearly Meeting and also the International Society."—E. H. and A. D. Walpole, Dublin, Ireland.

"The proposed permanent link-up of Friends in different parts of the world seems to me to be a very favorable one, and I should like to see it brought into reality."—Walter J. Homan, Whittier, California.

WHAT CAN WE AS QUAKERS DO?

Like Friends all over this country, the Quakers in Geneva have been discussing the Far Eastern conflict but with this advantage, that they are in the closest touch with the official efforts to end it, and with responsible individuals from both the warring countries.

"The point of view held by the Hostel family as a body," writes Mabel Ridpath, Warden of the Quaker Student Hostel, "is, therefore, important and helpful.

"We started in one forum discussion with the major premise that war is wrong and with students from many different national and cultural and necessarily sociological backgrounds contributing, thought the matter through together. We realized that the Covenant and the Pact were created as a means to insure the Peace of Nations. They are the means, and not ends in themselves. They are of great importance, . . . but neither perfect nor unalterable. Japan has broken the Pact. Shall we therefore precipitate a world war to maintain the

'sanctity' of the Pact, doing a second great wrong in the hope that two wrongs will make one right?

"Those of us who feel that we understand the Japanese character even a little, feel convinced that sanctions applied to Japan would inevitably end in war with that country. . . . Her pride and her honor are everything to her—more than life itself. Her confidence in the Western Powers has been shaken by all her former dealings with us, and now she feels that China has broken her treaty by building a supplementary railroad, by boycotts and by other means, and Japanese national pride has been roused and cemented. She believes she is fighting for her honor. Economically, she is fighting for her life, for she must have access to raw materials. Hence any attempt to apply sanctions would rouse her even more than at present. . . . This group of students were not defending Japan, but were simply trying to understand her.

"But even granting that applying sanctions would stop the fighting in China, we could not avoid the question: Can we as Quakers agree to their application? Is starvation more humane than bombing? When modern pedagogy and psychology are agreed that the use of force is never advantageous, there seems little excuse for Quakers to lower their time-honored standards. Repeating the premise that war is wrong and we must not fight under any circumstances, *what can we do as Quakers?*"

HELP FROM THE CANAL ZONE

Twice during this last winter, small sums of money have been received for child relief in the bituminous coal fields from a school in Balboa, Canal Zone. The following letter explains the origin of the concern these children in a foreign country feel for the children in one of our own backward regions:

"When we received Mr. Croxton's letter saying, 'We are able to figure on feeding one child for one month for \$2.00,' my little pupils, eight and ten years of age, felt so bad that they decided they should do something more to help. Their letters tell you what they have done and how they have done it. Their sympathy is genuine. When they are grown . . . they will never receive more real joy in giving than they are experiencing right now."—Dove L.

Prather, Teacher of Grade 4, Lodge Hall School.

Enclosed with this letter are thirty-five others all from children who have worked to earn money, and planned wisely for its conservation that others less fortunate than themselves might have some of the bare necessities of life. Helping with the housework, cleaning the family car, saving the money usually spent on movies, candy, etc., are the methods usually employed by these little folk whose hearts have been touched. It was recognized 2000 years ago that children sometimes point the way; witness this brief but pertinent letter from a little chap:

"We are sending \$10 for you to give to the starving people of the United States."—Robert Carey."

Little Aileen Cryan, who signed the next letter, goes into details, but the keynote is the same.

"We are sending \$10 for you to give to the starving children in the United States. We know they do not get much at the end of each month. They get only two dollars a month for food which makes six and two-thirds cents a day. If I only had that much, I would be much thinner than a rail. Some children in our room earned their money by cleaning up the back yard. Others made theirs by shopping for their mothers. I made mine by going shopping. I know that the people will be so glad to get the money."

ENGLAND MARVELS AT FRENCH PEACE POSTERS

Friends in this country will remember the visit here, a year ago, of Henri and Marcelle van Etten, representatives of our Paris Centre. Now Henri has been in England. "I just came back from a tour of three weeks in England," he summarizes for us, "and I have travelled all over that country, from Bristol to Newcastle, through London and Cambridge! I have visited four Friends Schools (Ackworth, Sidcot, Saffron Walden, Penketh), given nineteen lectures on the Peace Movement in France and distributed 500 leaflets on the Paris Centre. I feel it was a real good piece of work for better understanding between France and England. I had with me some large Peace posters, very effective, and my audiences marvelled at them. Ignorance is so great between the two countries!"

He adds that the eighth annual gathering of French Friends was to be held as usual at the time of Pentecost. The date this year was May 15, and it was hoped that some American Friends would attend. The recent visit of Wilbur Thomas was most acceptable. Many more visits of that kind would be deeply appreciated.

Mothers and Daughters

Tributes of Mutual Appreciation

ON the evening of May 10, ninety-two women and girls sat down to a banquet prepared and served by the men and boys of the Carthage, Indiana Meeting. The women apparently enjoyed the "eats" and the men enjoyed the experience. After some songs, wise and otherwise, led by Mrs. Alta Carr, there was a program of papers, songs and an address. The following paper, by a mother, was prepared and read by May N. Winfield.

MY IDEALS FOR OUR GIRLS

The building of a perfect body crowned by a perfect brain is at once the greatest earthly problem, and the grandest hope of the race. Therefore the true mother will look well to the health of little daughters for she realizes that she who has health has hope, and she who has hope has everything. Which reminds me of a quotation from Longfellow that I read, and was quite surprised to learn that he was possessed with so keen a sense of humor. I wonder how many girls will recall this quotation: "Joy, temperance, and repose, slam the door on the doctor's nose." We like that a little better than, "Early to bed, and early to rise makes a woman healthy, wealthy, and wise," don't we? That is the one to recall then, for they mean about the same.

The forming of regular habits, and the teaching of thrift require love, patience, and understanding on the part of the mother. How fine to go into a home and see the little daughters caring for their playthings, keeping their room tidy, and doing it with a sense of joy, rather than a sense of duty! Wise is the mother who can arouse a child's interest, by appealing to the play spirit, that all these little duties become games. For we know that in early girlhood you may lay the foundation of poverty or riches, industry or idleness, good or evil, by the habits to which you train your girls. Habits, though in their commencement like the filmy thread of the spider trembling at every breeze, may in the end, prove as links of tempered steel, bringing a deathless being to eternal felicity or woe.

Under the heading of deportment are the following well known words: Honesty, good humor, courtesy, unselfishness, and obedience. Some one has wisely said, "An honest woman is the noblest work of God." And what would we do without a sense of humor, good humor? Good humor is the clear blue sky of the soul, it is one of the best articles of dress one can wear in society.

In these flying times when every one is so rushed, it is easy to forget the little courtesies that make life sweeter. But mothers realize that small kindnesses, small courtesies, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments. Unselfishness is a virtue that must be cultivated, for the girl comes into the world with the instinct of self-preservation predominating, and that instinct must be turned into an unselfish channel by clever managing.

Obedience is the mother of success, and is wedded to safety. "Let thy girl's first lesson be obedience, and the second may be what thou wilt."

School should continue the habits of punctuality which the home has begun. The true object of education should be to train one to think clearly, and act rightly. The teacher who finds a way to keep a girl's spirit easy, active, and free, and yet at the same time to restrain her from many things she has a mind to do, has the true sense of education.

Let us make our Church, Sunday School, and Young People's meetings so attractive that our girls will want to make one hundred per cent attendance. It is the province of the Church not only to offer salvation in the future, but to teach women how they should live in the present life.

If we can so influence our daughters to carry out these suggestions, their faces will reflect the pure heart and true character within, and the proverb written many years ago will still ring true. (Proverbs 31:10, 25-30.)

In response to the above, Ada Lavonne Publow read a paper prepared by Marjorie Osborne on the topic, "Why I Love My Mother," as follows:

WHY I LOVE MY MOTHER

Strange as it may seem, at the back door of every house in which we ever lived there always stood a peach tree or a snow ball bush. Now a peach tree or a snow ball bush can supply excellent switches. At least my mother found it so. Looking back I can see myself in those kiddy days a saucy little piece ready to have the last word. No wonder my mother made use of the peach tree switches. I must have been a great trial. Think how much more pleasant life would have been if I had obeyed mother instantly, and realized that she had been over the road and knew what qualities in character make one popular, or well liked. But nearly all girls are

like myself, they have to live and learn, and a good mother just helps us to learn more quickly, if she is firm and God-fearing as mine is.

The words mother and cleanliness are synonymous in my mind. It has always been a mystery to me how mother can always look so clean herself, as well as everything around her. Before I was big enough to wash my ears I learned what it was to have them thoroughly cleansed. But girls, isn't it a joy to have a clean mother, not only in outward appearance, but also in heart and mind? A mother who always expects you to be clean and who is always an example before you?

I'll tell you something else that has always made me love my mother. You know she always is so interested in every little thing I do. We talk by the hour, and I can tell her all my aspirations, my love affairs, my trials and tribulations. She always has time to listen. I suspect she gets bored, but she never lets me know it. If I want to do something that won't be proper to tell mother about—well, if that is the case, I know I shouldn't do it. Mother won't tell a soul about our talk either, and I always feel safe that she won't humiliate me before folks by telling something I had told her confidentially. Mother is a real pal.

There are so many things about mother that makes me love her. She has always been such a sweetheart of daddy's. It must be wonderful to live with some one year in and year out and still be as thrilled about it as you were in the beginning. Mother and daddy visit and plan by the hour. Mother just naturally commands respect in our household. She keeps everything in order and running smoothly. She helps daddy think through his problems—she has time for all of us.

I love mother because she brought me into this world and has helped make it seem like such a good old world in which to live.

(The father in this family wishes to testify that the writer of the paper was pretty well through the peach tree stage by the time she was old enough to start to school!)

De Ella Leonard Newlin, of Xenia, Ohio, was present and gave the address of the evening. She used the story of Queen Esther and laid especial emphasis on the need of supporting and strengthening the influence of the Christian home "at such a time as this."

You cannot tell by the honk of the horn how much gas is in the tank, or how much has been paid on the automobile, or how important the driver is, or how important the mission on which he is driving.—*Religious Telescope.*

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

LEST WE FORGET

Editor, THE AMERICAN FRIEND:

It would seem that the ability to forget evils—that are past is a characteristic common to people of all ages. The sufferings of yesterday sink into insignificance when compared with those of today. The ancient king of Israel reproved the people of his day for this, saying, "Say not thou, what is the cause that the former days were better than these, for thou dost not enquire wisely concerning this."

Much that is spoken and written today regarding the liquor question reveals this tendency abroad in our land. Many may have no knowledge of conditions that existed prior to the adoption of the Eighteenth Amendment. They may have forgotten the difficulties experienced in enforcing the liquor laws and controlling the liquor traffic. The infamous business was strongly entrenched behind the State and National laws which made it honorable (?) and assured it State and Federal protection.

In the old days, alcohol was thought to be beneficial and even necessary. In my childhood it was the prevailing idea that it increased efficiency and endurance and fortified against heat in summer as well as cold in winter. Barn raisings, log rollings and other strenuous activities could not be gone through with, successfully, without "spirits." The last time my grandfather furnished harvest liquors, I drove the team on the reaper. He had provided the usual allowance of whiskey for the hands. The day was exceedingly hot. About midway of the afternoon I saw that the men had left their work and were lying about under the shade of the bushes or fence. I was told that they were "bushed." I learned later that they had been imbibing all too freely of the spirits and were in plain English, drunk. That my grandfather was displeased, is to put it mildly indeed. He was disgusted. He declared, "This is the last time I will furnish liquor for workmen." And it was. The following harvest he had no "bushed" men and we found that all of our neighbors had made a like prohibition. Needless to say, the custom was never renewed.

Prohibition is a child of progress. It is also the child of enlightenment. We know now that is in no sense a builder but rather, as Richard Pearson Hobson has stated so clearly, it is "the Great Destroyer." It is not a curative. It

does not increase efficiency. Under the old regime laborers were often away from their jobs for a fortnight at a time on drunken sprees. Industry and booze were incompatible partners. The last hired and the first "fired" was the drinker.

Control of the legalized rum traffic had proven a failure. The methods of the organized liquor ring were demagogic. As an oligarchy it sought to lay hold the wheel of the ship of state. It was this state of affairs that forced upon the nation the only apparent effectual remedy for the evil, which was the prohibition of the manufacture and sale of intoxicating liquors for beverage purposes.

Drunkenness had become prevalent everywhere. One met it on the street and in the homes. It flaunted itself at the fairs, the races and at the public dances. I recollect seeing the company depart from a public dance at early morning. It had been held at the hotel. The bar had been generously patronized all night. As the guests were departing some of the gentlemen (?) were so intoxicated that their ladies had to support them and do the driving. I saw three drunken sailors reeling down the street one day. They had locked arms trying to hold one another up. Some one standing by remarked, "Our country is perfectly safe with *such* men to defend it!"

On the trains we often had the undesirable companionship of intoxicated men. We were compelled to listen to their maudlin conversation. We trampled over their broken whisky bottles. We inhaled the stench of their rum-laden breaths and endured their reckless ribaldry and profanity. On one occasion the conductor was intoxicated. It was not long afterward that the leading railroads made it a dischargable offense for any employee to drink even when off duty.

Some time previous to national prohibition I was called to attend the funeral of a drink addict whom I had known from boyhood. He always patronized the village bar and invariably departed for his home in a drunken state and had finally met his death under his horses feet where he had fallen. This man when he was married, together with his wife, had some \$40,000 in the bank, a large amount indeed for that day, and owned 600 acres of good farm land. I learned that the \$40,000 and the 600 acres of land had all gone down his throat. With it had gone his manhood, and the

accumulative power of a lifetime. What had he left? He had left poverty, unpaid debts, shame and disgrace to wife and family and friends and a record that ought to make every true patriot a prohibitionist forever.

One result of the liquor traffic that is almost absolutely unknown and unthought of today is the delirium tremens. This frightful malady was not uncommon in the license days. My boyhood community was up to the average in morals, yet I have a recollection of at least three cases of people whom I knew well. Neighbor men had to be called in to hold the victims on their beds during these paroxysms. They could not be left alone for a moment lest they do injury to themselves or others, and all died fighting the "snakes."

Not only was the enforcement of the liquor laws, previous to the enactment of prohibition, made difficult, for the reasons given, but their enforcement was made exceedingly dangerous. The attitude of the liquor dealer was, "Whoever is against my business is against me." In one place where we lived a member of the excise board was opposed to licensing a saloon in his neighborhood. In revenge for this stand his large factory was burned to the ground. A lawyer successfully prosecuted a violation in his city. His house was dynamited at night. A minister had his home destroyed by fire because of activities against liquor violations in his town. Such examples could easily be multiplied.

Prohibition is being enforced. It is better enforced than were the old time license laws. Enforcement is not absolute cessation of all violation. The sale of intoxicants is a crime. In the near future to buy intoxicants will also be a crime. A recent letter from a friend states, "In all my seven months in Cincinnati, I did not see a single drunk, nor did I smell whisky on but one man."

Therefore: "Keep thy soul diligently, lest thou forget the things which thine eyes have seen . . . but teach them thy sons, and thy sons' sons." (Deut. 4:9.)

FRED LEWIS RYON.

Penney Farms, Florida.

A LETTER FROM RUFUS M. JONES

Editor, THE AMERICAN FRIEND:

I thought perhaps the readers of THE AMERICAN FRIEND would be interested in an item of news about our movements.

We have at last completed our extensive labors and travels in China in the midst of difficulties and handicaps but pretty much to our satisfaction as we look back on it. It seems to us very remarkable that there can be so much disturbance and trouble in some parts of a country while in other parts life goes on almost as usual.

We have just spent eight days here in Japan, at Nara, reviewing and revaluing what we learned and what we saw in China. It has been a remarkable week of intensive study together, all the members of the Commission taking part in it.

We have started in today on our Japanese studies and for the next five weeks we shall be absorbed with work and travel in this country. Some of us at present are working in the three great cities in the West—Kobe, Osaka and Kyoto. When we have finished this part of the field we shall move to Tokyo and spread out some there to different cities and rural sections, though we expect to meet for three days on the 19th, 20th and 21st in Tokyo for another reappraisal of our work.

Our present plans are to finish Japan on the 9th of June and then to go directly to Honolulu for two weeks of work on our report. This would bring us to California about the 6th of July and we ought to reach our homes a few days later.

The summer, for some of us at least, will be pretty much occupied on the report, and we are planning to spend about two weeks the last half of August at Rockland, Maine, finishing up the work on the report.

RUFUS M. JONES.

Kobe, Japan.

WHAT OF EDUCATION AND THE PRESENT CRISIS?

Editor, THE AMERICAN FRIEND:

With all my heart I approve and endorse your editorial of May 19, "The Church and the Present Crisis." Indeed I consider it so timely and to the point that I hope it may be given the widest publicity possible, for it belongs to the church at large, not just to the Society of Friends. It might well be used as a special study or text over a period of weeks. There are many vitally clear and distinct points plainly stated in it, any one of which would make a splendid theme for discussion or address.

May I also make the same suggestion to apply to the subject of "Education and the Present Crisis." The next few weeks mark what might be termed the Harvest period for the schools. Forth from High School, College and University halls will come trooping the thousands of graduates, those who have "finished."

What an opportunity for the commencement orators this year, and yet what a difficult task! The old time "hitch your wagon to a star—be a great dominating personality—attain success" type of speech would seem insipid and inadequate now unless, perchance, the major portion of it be given over to the much needed and new definition of the term success. And as to success, educa-

tion itself can scarcely be called highly successful unless it has given much attention to those principles underlying life's chief task, that of providing adequately for the "welfare of folks," so near of kin is it to practical religion. And what of a future, and enough places for this host of graduates?

With millions of our citizens already jobless, where will those fledglings try their wings? What will they do; where will they go; who can pay them for their

Golden Wedding Anniversary



Courtesy Newberg, Oregon, Graphic.

When the first school district was organized at Springbrook in 1888, John Rees was elected Clerk, a position which he still holds after a lapse of forty-four years. From the time of its organization as a College in 1891, he has been a valuable member of the Board of Trustees of Pacific College, a position which he recently relinquished after forty years of service. Their daughter and two sons are all graduates of the institution, and are acceptable filling responsible positions in the life of their respective communities. The elder son, Ralph W. Rees, is connected with the Federal Farm Board, at Washington, D. C.

Their many friends and relatives, from far and near, delighted to do loving honor to these Friends who have contributed so richly to the upbuilding of a community which is well known for its educational and civic ideals, and for its high moral standards. A large company gathered in appreciative recognition of the anniversary, enjoying together the renewing of the associations of the past, and expressing best wishes for many more years of continued happiness and service.

skill obtained in their years of training? The so-called professions are overcrowded and "the times" have given a sturdy blow to that custom-worn tale, "There's always room at the top." Now we have no desire to fall out with this old motto which has stimulated multitudes to high endeavor. But we would seek a fitting interpretation for this idea of what is meant by the top, and to know that the top notchers are being mindful

(Continued on page 407.)



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



A PREFACE TO CHRISTIAN FAITH IN A NEW AGE

BY RUFUS M. JONES

The MacMillan Co., pp., 206, \$2.00

Repeatedly emphasis is given to the statement that this book is intended to be only a preface. The author and those sharing the study with him "propose to go on with their labors in the application of Christ's way of life and of Christian ideals to these and other concrete and specific tasks which confront the world today." As a member of the Foreign Mission Appraisal Commission for the Orient, the author says that he felt he could not consistently bring himself to accept a place in that Commission "if nothing was done to search our own souls and to inquire into the state of Christianity here at home." It seemed to him unwise to try to appraise the situation abroad while "assuming, without further question, that everything is as it should be here in the home field." With a small council of advisers to assist him and to criticize his work, he has produced what the reader must feel to be a careful examination of present-day conditions and a direct challenge to young and old to rally "to this supreme business of life."

The first of the six chapters deals with "Obstacles and Hindrances to Christian Faith in a New Age." Some of these are the dominance of scientific method and theory, Naturalism, Secularism, Psychological theories, ideas of relativity, paganized areas of life, and they are treated in such a way as to show that "life becomes sterile and futile without the depth and power which come from participation in eternal realities." "The hour has struck," he concludes, "for the serious business of rediscovering the foundations, and of interpenetrating all life and thought with the truths and realities of a victorious religious faith."

This is followed by a "Re-examination of the Spiritual Foundations" in considering the testimony of experts, some disturbing mysteries, intrinsic values, moral imperatives, and faith in the worth of personality, and by the "Testimony of Human Experience," with its many types of approach, its technique and method, the conclusion being drawn that "it may be said with complete assurance that sensitiveness to the moral issues and implications of life is of the highest importance for the personal discovery of God."

A study of "The Heart of Christian-

ity" seeks to lay bare the things which cannot be shaken, while showing that the word "Christianity" has many meanings and that it is "the product of many strands of thought and life and culture." On its highest level the heart of Christianity is a new revelation of God in Christ and it was on the human plane an equally new revelation of man's potential nature. There is in it the reality of the moral order of the world, the identity of God and love, the demonstration of the fact that only a person can reveal the heart of God, and that the revealing union of the divine and the human in a life of love and service and self-giving indicates the way of life which Christ called "the Kingdom of God."

The larger outlook is considered a chapter on the "Nature and Mission of the Church," when hindrances within the church are pointed out, the divided forces, the limited vision that fails to recognize the invisible church, and that the best type of organization must recognize that the church is an organic body with a mission and a function to be expressed through many channels as members of that body. "The first essential aspect in the mission of the church is bound to be its power to produce a sense of the reality of God in the lives of those who come to it for help and inspiration." There are two major aspects by which this mission can be seen and judged: 1—"Christianity wherever it reveals its true scope and power raises the spiritual level and value of personal life." 2—"A good life can never be attained in isolation."

The closing chapter stresses a "New Emphasis in Education." Our new task outlined with a new emphasis of aim in education that must be free and creative and not pattern-stamped. "The most important emphasis will not be training

for the conquest of nature, nor for the invention of machinery, nor for practical efficiency in output, nor for the formulation of economic theories, but for the fullest and completest formation of personal life in the midst of a social environment of other people." The culture of imagination, of group consciousness, of far-reaching loyalties manifest in co-operation, on the basis of fact that no one in this world can live unto himself, must be given a large place. "Genuine education in the future must aim to train personal units to become living, co-operative parts of inclusive social wholes." What it means to be a unit in a social organism with its implications must be discovered through experience and spiritual guidance.

This admirable preface promises fuller developments in unfolding a principle of intelligibility and insight that will greatly enrich the life of service which those who possess a Christian faith would give to the world. The author says, we who are working at these tasks have an unconquered faith in the coming expansion of Christian life and truth and in the revitalization of human society." The new emphasis in the new age will be on "life, a way of life and complete moral and spiritual health." It will stress a "salvation that brings to a person a liberated, enlarged and transformed life." He must find himself at greater depth, discover a greater dynamic to live by, and learn how to love with increased richness and purity. He must enter into a spirit of consecration and loyalty which delights to struggle for the lives of others. Such lives will be "prepared for whatever comes in the unfolding wisdom and purpose of God." The new life and power will come "through the recovery of fresh insight, through the reception of spiritual energies and through the practice and transmission of self-giving love, rather than by the proclamation of abstract notions and of finely constructed theories." Christian faith expressed in words and deeds at their best and pressing toward ultimate issues will eventually make clear the meaning and significance and high destiny of life in a new age.

George School

Twenty-five Miles Northeast
of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting
of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

QUAKERDOM • AT • LARGE

Indirectly, we have just learned of the recent death of Dr. L. L. Hobbs, the "grand old man" of Guilford College and North Carolina Yearly Meeting, whose funeral took place at Guilford College on May 15. We regret that no definite information has been sent us, but as soon as possible we shall of course publish a comprehensive statement of the life and distinguished service of this widely honored and beloved Friend.

* * * *

Alfred C. Garrett of Philadelphia, Pa., will give the Commencement address at Nebraska Central College, Central City, Nebraska, June 6, and with his wife attend part of the sessions of Nebraska Yearly Meeting which follows in the same week. Isaac and Esther Mason, English Friends who have been missionaries for forty years in China, expect to be present also, and Theodore and Estella Foxworthy of Iowa Yearly Meeting former superintendents of Nebraska Yearly Meeting.

* * * *

Dorothy Cadbury, daughter of Barrow and Geraldine S. Cadbury, has been very warmly welcomed to the presidency of the National Sunday School Union in Great Britain, of which her mother a few years ago was the first woman president. Her parents were on the platform in the city temple, London, when on May 5 she was inducted into her new office. In her address she pleaded for the boys and girls between twelve and twenty years in their need of sympathy, friendship and guidance.

* * * *

Barrow Cadbury and John Henry Lloyd were two English Friends to have a signal honor conferred on them when, together with Mr. Neville Chamberlain, Chancellor of the Exchequer, they received the freedom of the city of Birmingham, an honor conferred only eighteen times in the past forty-four years. The Lord Mayor said of Barrow Cadbury that he was one of "those who loved to do good by stealth and blushed to find it fame." In his reply this Friend said that he had always been proud to be a citizen of Birmingham which he regarded as the most friendly city in the world. A friend told him that in his city a "freeman" had a right to sell goods from a standing barrow in the High Street as well as hunt the polecat and the coney within the borough boundaries, but as far as he knew, the privileges of Birmingham freemen extended only to hunting the grey squirrel!

Friends of Richmond and vicinity greatly enjoyed the recent visit made by our English Friends, Joan Fry, and Ebenezer and Muriel Talbot, who came over some weeks ago primarily to attend the Fifteenth Anniversary celebration of the founding of the American Friends Service Committee. During the three or four days in which they were in the community, they spoke acceptably to various College and Meeting groups, and Ebenezer Talbot, an active Rotarian of England, addressed the Richmond Rotary Club, speaking impressively of the need for a closer and more intelligent spirit of cooperation throughout the world as the only means of ministering to humanity's ills. Our Friends are visiting several Friends centers on their way to British Columbia, where they are to visit a nephew of Joan Fry, and on their return journey plan to attend a meeting of the Service Committee before sailing for home on July 7.

NEWS OF OUR MEETINGS

David M. Edwards, who is preaching for the Friends at Danville, Indiana delivered the Baccalaureate address to the graduating class of thirty-seven at the high school on May 8, and gave the address to the ninety graduates of Central Normal College at Danville on May 29. He is giving a series of six weeks instruction on International Relations at Central Normal College. The members of Danville Meeting gave a co-operative dinner in the dining room of the church on the evening of May 17 in honor of David M. and Elizabeth Edwards and their daughter Phyllis. Spirea was used in decoration. A delightful musical program followed the dinner, consisting of vocal, harmonica, piano, accordion and harp numbers. Short addresses were made by Dr. and Mrs. Edwards.

* * * *

Bloomington Quarterly Meeting held May 21 and 22 in Bloomington, Indiana, was favored in having Richard R. Newby, General Superintendent of Western Yearly Meeting, present throughout the sessions. His messages were most helpful and were greatly appreciated. In addition to the routine business on Saturday afternoon, the Quarterly Meeting directed that messages be sent to President Hoover and to our members in Congress, declaring our opposition to any change in the Eighteenth Amendment, or to any weakening of the Volstead Act, or to submitting a referendum

on the Eighteenth Amendment to the people. On Sunday following the Bible school and the forenoon hour of worship, a basket dinner was enjoyed together on the campus. In the afternoon session, representatives from the local meetings sat together in groups with placards giving the name of the congregation. The General Superintendent conducted the roll call of meetings. As the delegation stood together, a spokesman stated the number present and the distance traveled, and made a suitable response. The delegation from Benson Chapel reported fourteen present and that they had driven sixty-five miles to attend Quarterly Meeting. They were heartily applauded. Other delegations were larger in number but no other had traveled a fourth of that distance. The Stewardship department sponsored the program of the afternoon. C. S. Kelly, Quarterly Meeting Superintendent, read the Bible lesson. Achsa Chapman, Bloomington monthly meeting leader in Stewardship, had arranged for the presentation of a playlet which emphasized the necessity of giving all to Christ. Richard R. Newby closed the Quarterly Meeting with a most impressive appeal for individual loyalty in carrying forward together the work of the church.

* * * *

Penn Quarterly Meeting at Deer Trail, Colorado, April 14, 15, was a time of blessing and encouragement, although some were absent who have been regular in attendance in the past. John and Jennie Gray of Boulder were among this number. He has been seriously ill in recent months and had not sufficiently regained his strength to warrant coming to Quarterly Meeting. A committee was present again from Denver Quarterly Meeting. Their presence was appreciated, and a Fellowship Committee was appointed to return these friendly visits and so increase the spirit of understanding and friendship in a mutual way.

* * * *

Mothers' Day was observed at the Jonesboro Friends Church in all the services of the day. There was an attendance of 180 at the Sunday school where a short program was rendered. Lenna Watson spoke very effectively in the morning hour of worship on the subject, "The Mother Heart." A pageant was presented at the Christian Endeavor followed by a miscellaneous program at the evening service. This consisted of music, readings and brief talks about famous women. The Young Woman's Missionary Society gave their usual banquet for

Mothers on Wednesday evening preceded Mothers' Day. The Quarterly Meeting to be held June 18 will meet at Jonesboro Friends Church in place of at Fairmount, the usual place of meeting. Friends Vacation Bible School at Jonesboro will begin May 31 and close June 10. The superintendent, Margaret Scott, and the pastors, Clyde and Lenna Watson, will supervise the work.

AT WINCHESTER QUARTERLY MEETING

Winchester Quarterly Meeting of Friends, according to custom in May of each year, assembled in the Friends Memorial Church at Muncie, Indiana, on May 21st, with a good attendance. The meeting on ministry and oversight appreciated messages from George Bird, Oscar Trader, Ira Johnson, Charles E. Hiatt and Olive Harris.

At the Young Friends' session Laura Feters told of plans for temperance work and Elza Hubbard gave a splendid talk on Peace. Upon them would rest the responsibility, and they would have to bear the brunt of it, if there should be another war. Esther Hubbard said that for the next three months, interest in missions would be centered upon the Tennessee Mountains, Palestine and Mexico. Fred Wright and Anna Cox announced the plans for the council meeting to be held in Winchester in July to make plans for next year. The program was in charge of Muncie Young Friends. A very fine musical number was given by an instrumental trio.

The devotional part was in charge of Lula Green. The topic for the service was the Christian Endeavor pledge, and the discussion was ably presented by Pauline Baldwin, David Park and Rachel Osborne. Samuel Hinshaw and Frank Chant told of the influence of Christian Endeavor on their lives and Milton Hadley urged the Young Friends to attend the conference at Quaker Haven, July 4 to 8.

The regular session at 10:30 a. m. began with a song service. George Bird and Milton Hadley brought earnest messages. Ira Johnson paid a loving tribute to the memory of Logan Hunt. Prayer was offered by Robert Cope, who is to go to Jamaica in a short time.

The afternoon session was devoted to business. The report of the special committee on Yearly Meeting apportionment was tabled until next Quarterly Meeting, as the reports had not been sent to the monthly meetings for action, on account of the clerk's illness. Fred E. Smith reported the meeting of the Yearly Meeting executive committee. The entire budget is approximately \$20,000, eighty-six per cent of which goes to missions. Charles E. Hiatt was instructed to write President Hoover urging a definite stand

A Preface to Christian Faith in a New Age

By Rufus M. Jones

Before accepting a place on the Foreign Missions Appraisal Commission with which he has been traveling in the Far East, Rufus M. Jones felt that something must be done first to search our own souls and to inquire into the state of Christianity here at home. "We cannot have an effective message or a dynamic gospel for China or for India unless we can discover some fresh power, some deeper interpretation of life that will transform our own civilization and inaugurate a new epoch of faith here in America." This new book is the result of this concern on the part of the author.

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FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

in support of the Eighteenth Amendment. The clerk was instructed to send a letter of condolence to the family of Logan Hunt, and a letter of cheer to Frederick E. Carter. Visiting Friends were: George Bird, Knightstown; Milton Hadley, Fairmount; Fred Smith, Spice-land; Robert Cope, Earlham College; Oscar Trader, Fairmount, and Frank Chant, Marion.

WHAT OF EDUCATION, ETC.

(Continued from page 404.)

of all those on all the rounds of the ladder below them.

Furthermore, does it mean that if they are given places it will be at the expense of those now working? Will another crop of the middle aged workers be crowded out or let out, many of whom by the middle of another winter would have to apply to some Charity Chest for sustenance?

As to positions ready to hand, one can readily see how particular types of students might soon find places and begin. For example, owing to increasing drafts on organized charity, social workers are in demand, "case-workers" and the dispensers of doles.

Then, if it be to their liking, and "any job better than none," a marvelous field has been opened by the onslaughts of racketeering. Just think! Finger printing! What a grand chance! At least one might be led to think so when a certain Correspondence School pleads for pupils by this: "When ordinary jobs are scarce, finger print experts are needed more and more to keep pace with the inevitable crime wave."

Or there is that growing field in adventuresomeness, for they advertise thus: "Never in history have trained detectives been so needed as they are right now."

Perhaps some will act for the motion

pictures: "Twenty million movie patrons are calling for new faces. Can you feel these mighty millions calling you?"

Or this, by a school of Muscular Science: "Be a Tiger man. It's the Tiger men who win the battles of life, today. They win the battles of love, lucre and luxury. They get the things they want! They take them!"

Yes, indeed, there seem to be open doors for some but who or what opened the doors and where do they lead?

Lastly, can education rightfully and with logical reason give account to poor widows and orphans and jobless men for the millions of dollars piled up in campus stadiums, those most popular drawing cards for bigger and better colleges and universities? Will the thirty millions who spend fifty millions of real money each autumn to see the championship games willingly give a like amount or more to those in dire need? Yes, "the times" offer a challenge to Education.

As many as two and a quarter million degrees have been issued in the last fifteen years. What has education to offer for all this certified training in this crisis of our national well being?

J. EDGAR WILLIAMS.

Kansas City, Mo.

BIRTHS

BLOSSOM—To Dr. Paul W. and Harriet Farquhar Blossom, Richmond, Indiana, May 17, 1932, a daughter, Patricia Ann.

DAY—To David W. and Olive P. Day, Richmond, Indiana, May 28, 1932, a son, Lowell Curtis.

DEATHS

GRIFFIN—At the sanitarium in Clifton Springs, N. Y., May 12, 1932, Esther Purdy Griffin, daughter of Alexander M. and Mary R. Purdy, in her sixty-fifth year. A birthright member of Friends, she was educated in Friends schools and Oakwood Seminary at Union Springs. She was held in much esteem for her devotion to her family, her social duties and her Maker. Surviving are three

WESTTOWN SCHOOL

A Country Boarding School for Boys and Girls

Maintained by Philadelphia Yearly Meeting of Friends

Robert L. Simkin was with us today at meeting and helped to stretch our view of the task of Friends. Two weeks ago Joan Fry of England reminisced on post-war days in England and Germany. Last week Khalil Totah reminded us that Jerusalem and Bethlehem can be reached by telephone today when the Friends Boys School wants a soccer match with them. In the Fall Frederick J. Libby reported the famous "peace" meeting at the Trocadero which he had just attended in Paris. Many other leading Quakers come to Westtown each year bringing information about far countries and hard problems, challenging the efforts of the younger generation. More important than what they say, is the contagion of their personalities, which our young Friends carry back with them to scattered communities.

For catalog and information, address—

JAMES F. WALKER, PRINCIPAL, WESTTOWN, PA.

sons: Ira P. Griffin of Lakehurst, N. J.; W. Davenport Griffin of Chicago, Ill.; Robert J. Griffin of Camden, N. J.; one brother, Ellison R. Purdy of Minneapolis, Minn.; and two sisters: Sarah Baker of Oaklyn, N. J., and Lila D. Purdy of Washington, D. C. Interment in the family lot at Palmyra cemetery.

HILL—At her home in Hesper near Eudora, Kansas, of pneumonia, Martha A., wife of M. Chalkley Hill, and daughter of Enoch S. and Edith Stanley Pearson, in her seventy-second year. Born near Plainfield, Indiana, she moved with her parents to Kansas in 1872, was educated in the University of Kansas, and taught in the county schools. She was married in 1886 and became mother to four children: John W. of Pasadena, California; Gurney P. of El Monte, California; Charles W. of Chicago, Illinois; and Eunice Hill of Wichita, Kansas, all of whom survive. Also two brothers and a sister: Dr. Walter J. Pearson of Kansas City, Kansas; Horace I. Pearson of Santa Ana, California; and Mary E. Henry of Clinton, Missouri. She was a conscientious Christian and a loyal member of Hesper monthly meeting, an elder and for many years primary teacher in Sunday school. Funeral services were conducted by Oren D. Dunlap assisted by Allie J. Bales. Interment in Hesper Friends cemetery.

SANTEE—At the home of his son Frank, Coal Creek, Iowa, March 26, 1932, Isaac P., son of David and Jane Santee, in his ninetyeth year. Born in Delaware County, Ohio, he came to Iowa with his parents in 1854 and ten years later was united in marriage with Lavina Sharpless. To them were born two sons, Frank and William and a daughter Mary. A birthright member of Friends, he spent most of his life in this community, and since the death of his wife in 1900 he made his home with his son. The older son, two grandchildren and three great grandchildren survive him.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. No. 3, Franklin, Ohio.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St. Telephone FAirfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

Nebraska—June 8-12, Central City, Nebraska; M. Herbert Watson, Central City.

Oregon—June 8-12, Newberg, Oregon, Edward Mott, 1169 Kerby Street, Portland, Oregon.

New England—June 22-26, Ocean Park (near Old Orchard), Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

California—June 23-29, Whittier, California; Allen U. Tomlinson, 408 East College, Whittier.

Canada—June 23-26, Wellington, Prince Edward County, Ontario; Arthur G. Dorland, University of Western Ontario, London, Ontario.

North Carolina—August 2-7, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15-21, Wilmington, Ohio; W. Rufus Kersey, Oregonia, Ohio.

Iowa—August 22-28, Oskaloosa, Iowa; Edgar H. Stranahan, Penn College, Oskaloosa.

Western—August 22-28, Plainfield, Indiana; Albert L. Copeland, Paoli, Indiana.

Ohio—August 23-28, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

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CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmont car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13550 Roselawn Ave., Detroit, Phone FAirmont 1851.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox) Member of Five Years Meeting, Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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